THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

Waiting.

Here I must pause—the roads diverge,
And one, I know is mine;
Impatient heart, be still, nor urge
Thy heat, thy haste; my Father's will
Is that I wait, Lord take my will in Thine.

Lights beckon o'er one road, and one
Grows chill, and dark, and dim;
Joy for the heart, glad work begun,
Hope, promise, blessing, gild the one,
And one is cold—O heart, trust thou in Him!

I may not choose—Thine are the ways—
All ways lead up to Thee;
If sun or shade lie on my days,
I need not ask: be Thou my sun,
And light my soul, till I Thy candle be.

What though I burn? Thine is the flame,
Thine is the air that feeds;
Soul of my soul, thrice sacred Name,
Where'er I go, where'er I stay,
Through life, through death, Thine be the hand that leads!

—*Congregationalist.*

Notes.

PATIENT, honest, self-denying industry is the key that opens the door to the treasuries of earth, but faith in the living Christ is

"that golden key
That opens the palace of eternity."

Hence a truly wise man will be both industrious and believing, but he will never so pursue the earthly as to quench his desire for the heavenly, and thereby tempt himself to cast aside the golden key of faith as a useless thing. This last would be an act of self-destruction.—*Lutheran.*

HAVE patience, have faith, have hope, as thou standest at the foot of Christ's Cross and holdest fast to it, the anchor of the soul and reason, as well as the heart. For however ill the world may go, or seem to go, the Cross is the everlasting token that God so loved the world that He spared not His only begotten Son, but freely gave Him for it. Whatever else is doubtful, that at least is sure, that good must conquer, because God is good; that evil must perish, because God hates evil, even to the death.—*Kingsley.*

WE have always felt that prayer should be largely exempt from criticism. And we feel so still. Yet now and then we hear something in public prayer so grotesque and out of place that the critical faculty will assert itself. And it may fairly be said that those who use their voices to lead the devotions of others ought to try very hard to use them acceptably. And the prime essential seems to us to be simplicity. If grandiloquence ever has a place, which we doubt, it is not in prayer. If rhetoric was ever a snare, it is here.—*Presbyterian Observer.*

THERE never was nor will be a body of ordained preachers large enough to evangelize this world without the help of the great body of disciples. Generals and captains may plan a campaign and conduct an engagement, but it is the rank and file that do the marching and the fighting. Every torpid church or idle Christian is a hindrance to God's cause and a help to the enemy of God and man, a dead weight upon the usefulness of those who are willing to work and a block upon the chariot-wheels of God. He who anywhere neglects work everywhere delays work. The Church at home is the engine of the whole machinery of the work abroad. What if there be no adequate motor to keep the wheels revolving? And what of the indifferent disciples who throw on the fire more water than fuel?—*Arthur T. Pierson.*

Communications.

For The Messenger.

Mission Work Among the Jews.*

When the Jews went hastening out from the ruins of their ancient city—once powerful and mighty, and the pride of that noble race—there was not a nation under heaven that would not rather have said, "Go, perish from the face of the earth," than "give them a cup of cold water" to wet their parched lips, to cool their fevered brows, or to bring peace to their troubled minds. From that time they lived only as slaves to civilized nations; and when they did rise to prominence as scholars, as politicians, and as ministers of finance, the bugle-call of the Crusades was sounded by Peter the Hermit. This was the death-knell of the Jews. They were scattered over all the earth. Everywhere they were greeted with the outpouring of Jewish blood and the horrible groans of the dying brothers. Of course this hardened their hearts still more towards the Gentiles, and not until the French Revolution, which revolted against all that was ancient, did the emancipation of the Jew begin. It is true that from the very beginning of Christianity the attention was given to the Jews first. Even in the Apostolic Church, the truth was offered to the Jews, then to the Gentiles. But after this it seems as though the Christians discarded them altogether, and for more than fifteen centuries we read of only a very few Jewish conversions, and these seem to have been effected for prudential reasons rather than from true Christian motives.

During all this time the Jews were entirely passive. Nothing moved them. Strife was their daily bread. In all the wars of Europe they were on the side which seemed most propitious. Even the Reformation—that greatest of the great epochs in modern history—touched neither their hearts nor their minds. The French Revolution, however, awakened them, and following the teachings of Mendelssohn, they soon settled into citizenship with that same composure which is still so characteristic of the Jews. Soon arose the Wesleyan revival, throwing the whole British empire into a glowing enthusiasm for the spread of Christianity. This brought about the organization of a society in London for promoting Christianity among the Jews, in 1808. It was the first of its kind, and grew rapidly. In 1885 it had an income of £3,500, all of which was used for this great work. Since that time many other societies have been organized. In America little has been done. True a society was formed in 1820 for Jewish interests and flourished until 1851, when it was allowed to die; from what cause we cannot tell. The next step taken in this direction was by the Protestant Episcopal Church. The society was founded in 1859. To-day, with an income of $700, this society is "the chief Jewish missionary effort in America."

Now what is the result of this work during almost a century? The statistics, for some reason, are very incomplete. The real benefits derived are not wholly seen in the statistical tables. However, the figures are very encouraging. It is estimated that during the present century 100,000 Jews have been baptized, and that the yearly harvest is from 1000 to 1500 In England 30,000 have been baptized through the efforts of the British societies since 1808, 400 of whom have become ministers or missionaries; 50 converts of the London society alone have been ordained ministers over Christian congregations. More than this. This social and civil position of the Jews is higher to-day than it has been since the destruction of their own Jerusalem. Every Christian government but Russia and Spain have granted them perfect civil liberty. We cannot help but feel sure that all this is owing to the work of Christians in their midst.

This different way of living, on the part of the Christians, toward the Jews must call forth a responsive courtesy on their part. It does. They see that they are lagging behind. They see that their ancient Oriental customs must be done away, but are not ready to take up the Cross. They are willing to accept Sunday as the Sabbath, indeed one Synagogue in Berlin, has done so, but not as the Christian Sabbath. Of the 80,000 Jews in New York not more than one-tenth ever attend the synagogue, by their own estimation. This is not exactly the result of indifference, rather—they are in trouble. They see they are not right, but know not which way to turn. The Jew will not be forced; he too well remembers his former strength. He will not be coaxed; he has too much pride to acknowledge himself a heathen. He will not be convinced by argument; he will meet you on your own ground in the deepest philosophical thought, as well as on the simplest question in the Talmud. Now is certainly the time when the Church must do its work. It depends on the Church whether the next generation of Jews will be Christians or infidels. They will no longer stay where they are. If they are not raised up to Christianity they will fall down into infidelity.

How may we bring about their conversion? Treat them as brethren in humanity. It is our duty to tear down all the barriers existing between them and us; and there are barriers still, even though they do enjoy civil liberty. Ought they not also have social liberties? Under present circumstances in our church there is at least one way to do some good for them. Of the 400,000 Jews in the United States you meet some in every district. Not a charge within the limits of our church but what has some Jews in the neighborhood. Now if it is our duty, as ministers of God's Word, to try to reform drunkards, liars, loafers, and men and women of the lowest possible degradation, ought we not consider it a duty, yes, a pleasure to bring the blood relations of Jesus Christ into the fold? Our duty in the Foreign field is great; but when these descendants of God's chosen people, who have given us the grandest literature, the finest history, the most sublime poetry, who even bore the Son of God; when these, I say, are catching hold of our garments, and looking beseechingly into our countenances for a glimpse of that true Christian light, "that shineth more and more unto the perfect day," does it not occur to us that there is a greater duty here? Let the work then go on by all means; but our duty at home dare not be overlooked.

It is not for us, however, to rush into this rashly. We must use Christian prudence. We must approach the Jew cautiously but resolutely. But let our principal work be with the children. Educate them. They will convert the parent sooner than you can. With hard work in this direction, done under the blessing of God, it will not be long before the Talmud is gone, and the Jew will exclaim, "I know that my Redeemer liveth."

A. S. DECHANT.

* For the statistics herein contained I am indebted to Mr. Eckman in the Report of the American Inter-Missionary Seminary Alliance.

For the Messenger.

Our Girls' School.

The following letter from Miss Lizzie R. Poorbaugh, one of our lady teachers, is a loud call to the whole Church for the immediate funds to erect suitable buildings for the Girls' School. Let me impress upon the mind of every reader, that this appeal is not the wild outburst of an enthusiast, but the earnest statement of a conservative. *Why have we no school-buildings at Sendai?*

Good brother Hoffheins many months ago nobly led the way by a Fifty dollar subscription, to raise a sufficient amount for this highly important purpose. Who is to blame that the treasurer of this late day can only report *thirty seven hundred dollars* for the building fund? Surely the censure, if any, must rest upon the pastors and people of our dear Zion.

The Board is very anxious to erect the recitation-halls and dormitories NOW. Will the Church furnish the necessary *ten thousand dollars?* If any consistory or missionary society has money on hand for the Foreign work, they will please send it *without delay*, to the treasurer, Hon. Rud. F. Kelker, Harrisburg, Pa. "Awake, O north wind; and come thou south; blow upon my garden that the spices thereof may flow out." Yours in the Lord,

ALLEN R. BARTHOLOMEW,
Secretary.

Pottsville, Pa., Oct. 15, 1887.

SENDAI, Japan, Sept. 7, 1887.

TO THE WOMEN OF THE CHURCH:—

DEAR SISTERS:—Two days since we began our second year of school work. Fifty girls were present at the services the first morning; six of them as boarders. Some of our last summer's students have not yet got back from their summer vacation and a few will not return. When all are in we shall have about sixty. More than that in our present quarters we cannot possibly take. The girls and the citizens of Sendai manifest a very encouraging interest in the school, and all that pertains to it. The outlook, just now, is all we could wish so far as the Sendai operations are concerned, but in the matter of accommodations we are woefully cramped. Living as far from the schoolhouse as we do, puts upon us a great deal of inconvenience, in that we lose so much time in going back and forth. But the greatest discomfort we experience arises from the conviction that if we do not soon have something more and better in the way of buildings, we cannot hope to retain the advantages we have gained. More than we are doing is impossible to either of us and yet we feel that we are not meeting the demands of the case. There is a great demand for a Girls' School, and *only yesterday I was told on good authority that the Educational Department of the Government was only waiting to give us a chance, but that if we do not improve our chance at an early day, a government school for girls will be opened. Such an event would work a complete change in our affairs.* Sendai is not Tokio. One good school here for the present is enough, and it only remains to be seen whether it shall be ours, or a government school. As to the personal comfort of the girls or teachers in the house I now occupy, I cannot pretend to consider that at all. When we all gather into the schoolroom every available inch of sitting-room is occupied. When the first class is called, the girls occupying the recitation *bench* go out on the veranda and let the class have their place, and when the class is seated the first girls crowd back into the class' desk seats. This change, of course, must take place with nearly every change of classes, and every school teacher, or even one not a teacher, but with an ordinary imagination, knows how much this adds to the comfort and order of the school. Miss Ault and myself sit on little bench-like chairs which reminds me of sitting on a pantry shelf to which one must hold tightly to keep from falling off. True, I've sent to Tokio for two little basket chairs, but doubt whether we can find room for them when they come. In these cramped quarters, it is not possible to do our work as well or as economically as we might in more commodious rooms, and the difficulties attending this constant crowding are more wearing to the teachers, than the actual work of the school.

Several things have occurred which we regard as very encouraging. At the close of last year's term, some opposition was made by the Governor and Vice Governor to our determined practice of inculcating Christian doctrines and making it a personal matter with their daughters. Threats were also made to take the girls away from the school. This was the second time the high authorities tried to discountenance our work, but both times the objections were overcome, and the two first girls of Sendai are among our most enthusiastic pupils, and not only that, but members of the Sunday-school, which, of course, is optional with them.

Last year we did some work outside of school hours, among wives of army officers. This class we used to meet in an official building of their own, in which religion was not allowed to be taught. Some good, however, came of it, and this year they have asked to be allowed to gather in the school-room. I gladly acceded to their request and there they will receive the same religious instruction as the girls. Moreover the *first* lady among them has expressed a desire for Bible instruction. I lay stress upon her being the first lady for the reason that by her influence all opposition on the part of the others will be overcome.

Seeing in these things reasons for encouragement we strongly feel the need of our buildings, and feel too that if we do not soon begin them, it may be too late to erect them at all with the expectation of ever having a flourishing school in Sendai. First of all then, we are in want of recitation halls, and then dormitories. If we only had these now, I am sure our school would continue flourishing; if we cannot have them soon I am not so sanguine for its future in Sendai.

If this were realized by the Church at home to the same extent the members of the mission realize it here, I am sure, too, no effort would be spared in raising necessary means.

Hoping and praying for these buildings daily, I feel that I must also urge you to assist us to realize our hopes. Very sincerely yours, LIZZIE R. POORBAUGH.

For The Messenger.

A Lot of Queries.

Inasmuch as the *New Constitution* is under examination it should be the aim of all lovers of our Reformed Zion diligently to investigate the subject and endeavor to see whether the ground is fully covered. The matter to which the communication of Y. S. R. referred is happily so clearly set forth in the answers of two of the framers of the constitution, that there should be no open question left on that point. So let it rest, unless there should be lurking under the plain and strong English of the phrases and sentences of this instrument some hidden sense which is not visible to the ken of ordinary mortals.

But another question may be raised, namely, as to the matter of the complete covering of the whole ground? Let us inquire into this point. Surely there can be no harm in making inquiries with the view of bringing out the sentiments of the brethren who are well-posted in matters pertaining to our fundamental law or constitution. The point now in view is this; to wit: Should not the constitution make provision for the more efficient supervision of charges and congregations by the Classes?

Should it not be a constitutional *requirement* to have all Joint Consistories send up their annual minutes for examination by a standing committee of Classis? And further: should not the constitution make it obligatory for congregational consistories to hold *stated* meetings and have their minutes examined by the Joint Consistories at its last meeting before the annual sessions of Classis? And still further: would it not be well to *require* every congregation to hold at least two congregational meetings each year, in order to receive, from its consistory a full report of the action of the Joint Consistory to which it belongs?

Again: Should not all such matters as are referred to congregations and charges, by the Classes, pass down first to the Joint Consistory of each charge; then to each congregational consistory and thus to each and every congregation of the Church? And still further: for this object and purpose, would it not be well to have the annual minutes of Classical proceedings published, in cheap pamphlet form, so as to put a copy into every family of the Church and leave a surplus for outsiders?

Is it not one great hindrance to our more rapid growth in numerical and financial strength and prosperity the fact that the people know too little of the Reformed Church and her enterprises? Would it not be well to spend some *shillings* by way of spreading the light in order that the *pounds* might flow the more freely into our church treasuries? Do not our average church members very often stand in the capacity of idle spectators because they feel, as did the men of whom the Lord speaks, "because no man has hired us?"

But enough queries for this time. Let the good brethren be so kind and give the Church their views. Let the responsibilities of pastors and delegate elders be laid on the broader shoulders of joint, and congregational consistories. Let the congregations be regularly brought face to face with the work of the whole Church, not simply by the mouths of the pastors, but by official papers coming down from the next higher tribunal than their own—the Classis—and there be but few members of the Reformed Church who would fail to say: Ah! this is *my* work; *I am* to help in the great and blessed work of bringing to pass what the great voices in heaven of the apocalypse proclaimed: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." ORDER.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Leaflet Number One.

A missionary leaflet for free distribution has been prepared and will be mailed to such pastors and missionary societies as may wish it.

It gives many facts in regard to the work of our Board and will be found useful.

In ordering say just how many you can use to advantage, 25 50, 75 or 100 Fold them neatly and hand them to those who need them. Address, Rev. A. C. Whitmer, 452 North Queen St., Lancaster, Pa.

Northwest Baltimore.

You have read much about our East Baltimore mission; but we have one also in the north-western part of the city.

Several months ago, Rev. E. R. Deatrick, our missionary in Woodberry, Md, which is just outside of Baltimore, in addition to his present work organized and now oversees, a mission Sunday-school of seventy-five scholars in Northwest Baltimore, where we have fifty Reformed members of the English churches living. He can do this yet a little while, but soon a man must take charge of this alone.

This means more outlay for the Board. Will the Church give us the money?

Tell Me Why?

In the three English Synods of the East that support our Board, are 120,000 communicant members. Our Board asks $22,000 for the missionaries and $5,000 for church-building, averaging less than 25 cents per member, leaving the children quite out of the calculation.

Will you please tell me why that amount cannot be raised or at least is not raised?

"So many other things need money."

Yes, but what dare push aside this first, highest, greatest work of the Church?

Shall we this year (October, 1887 to October, 1888) reach the mark? Do let us try. Let us show that we can do it.

We Should not Have Debts.

After the late yearly meeting the treasurer of the Board had about $1,000 on hand, but then we owed the missionaries and others about $4 000. . . . In other words we were $3 000 in debt.

Can we not get three months ahead? Can we not, by larger giving and careful using, have on hand at the end of every quarter enough money to pay the orders issued?

Why shall our missionaries be put to the shame and cost of living on credit for the amount we owe them? Why shall we make them pay interest, borrowing what we owe them, as some of them must do?

We should not be three months in debt, and yet we are so, again and again, because our income is too small for our work. Let us try to do better.

German Missionary Festivals.

Our German brethren know how to hold missionary services. Late numbers of the *Kirchenzeitung* give interesting accounts of missionary festivals in various charges and the good fruits that followed. Many of the pastors raise their missionary money once a year, but then they and their people make great account of that day. One or two ministers from abroad assist, the people come from great distances, the singing is fine, the addresses or sermons are warm and the collections are noble.

Rev. Dr. Rust, of Tiffin, tells of his visit to New Knoxville, Ohio, where the aged father Kuckerman is pastor. After a missionary sermon and service the deacons took their place at the door and received the offerings of the people as they left the church. Another missionary service was held in the afternoon with the Sunday-school and their offerings were taken. In the evening another service was held and some fragments were gathered. The offerings of the entire day were $548 79.

For The Messenger.

The Synod of Dort.

The following articles were prepared for and published in one of our Reformed Church periodicals over a dozen years ago. They possess special interest just now in view of unionistic movement between the Dutch and German Reformed Churches.

The author is heartily in favor of union but believes that the Canons of Dort have wrought dire mischief politically and theologically in times past for Holland, and that they can only become an element of discord if incorporated in any basis of union. And this he knows to be the sentiment of some very intelligent and liberal minded laymen in the Dutch Reformed Church. The Canons of Dort were prepared in the interests of monarchy and helped to bring John de Barnevelt to the block, who was one of the noblest patriots and statesmen that Holland ever produced, and they have been a snare to many a tender conscience which otherwise gloried in the historic and religious heritage of the Netherlands. We want nothing narrower than the Heidelberg Catechism, the true ecumenical symbol of all genuine Reformed Churches.

"In their repeated negotiations for organic union with our Church, the representatives of the Dutch Reformed Church have gone on the assumption, either expressed or implied, that the Canons of Dort were of ecumenical authority for all branches of the Reformed Church. Dr. Philip Pelz, who figured conspicuously as a zealous advocate of union, and who was the accredited delegate of the Dutch Church to the Ohio Synod at Canton, and afterwards to the General Synod of our Church at Cincinnati, distinctly stated, in his Canton speech, that the Synod of Dort had expressed the historical faith of the Reformed Churches. The ultra predestination element seemed also to control the thoughts and acts of the prominent Dutchmen who lately met our joint committee at Philadelphia, to consider the question of union of the Reformed Churches. We deem it proper, under the circumstances, to discuss the historical and, to some extent, the doctrinal claims of the Synod of Dort upon us as representatives of the Reformed Church of Germany.

"Properly speaking the Synod of Dort was not an ecumenical council or convocation of Reformed Churches. And the canons, or decrees of that Synod, were never recognized as expressing the historical faith of the German Reformed Church, either in the old world or the new. Although seemingly a general council of the Reformed Churches, the Synod of Dort was in fact only a *national council* of the Churches in the States of Holland, called to settle a local controversy.—The freedom of other Reformed countries and Churches, in regard to election and predestination, could not be taken away by the decisions of the Synod at Dort. Besides, the other Reformed Churches outside of Holland always claimed and exercised that freedom. The controversy between Calvinism and Arminianism (1602–1618) was unhappily mixed up with political differences and animosities. The convening of the council, or Synod, at Dort, was a master stroke of policy on the part of Maurice who, at this time, was the Governor General of the United States of the Netherlands. In furtherance of his own ambitious schemes Maurice made common cause with the extreme Calvinists. The Synod of Dort was accordingly officially called together by the States to decide the theological controversy and thus bring the Arminians, in general, into disrepute by placing their doctrines and theories under the ban. It met Dec. 13, 1618, and was closed April 1619, after 131, or, as one account makes it, 154 sessions. The Synod was composed of sixty-one members from the Netherlands, of whom five were professors of theology, thirty six were pastors, and twenty were laymen. The Reformed Churches of other countries had been invited to send delegates, but only twenty-eight foreign theologians were present. Of these, five were English, one Scotch, fifteen from the German States and free cities, viz: three from the Palatinate, four from Hesse, three from Nassau, three from Bremen, and two from Emden. Five German Swiss and two Geneva delegates complete the list. The King of France interdicted the delegates to Dort from that country. The elector of Brandenburg intended to send two of his theologians to attend the Synod of Dort, but these men, being opposed to rigid Calvinism, dissuaded the elector from sending any delegates.

"The Arminians deeming defeat a foregone conclusion, generally abstained from taking any part in the election of delegates. Thus it happened that only three regular members of the Synod at first belonged to their party.—But the Synod allowed them to appoint Prof. Episcopius and twelve pastors to join their force already in the Synod. The Remonstrants, as the Arminians are generally called, demanded that their Dutch Calvinistic opponents, as well as themselves, be considered a party, and that the foreign delegates should be authorized to act as impartial arbiters and decide the controversy between them. This proposition was refused and the Synod proceeded to investigate the questions at issue. Thereupon the Arminians withdrew after submitting their own articles which the Synod rejected. The Synod then passed and signed what is known as the Articles of Dort.

"Absolute predestination was declared to be the doctrine of the Church. Supralapsarianism, the most logical form of this doctrine, was not insisted upon to the exclusion of the infralapsarian theory, which maintained that the act of predestination followed the fall. Still a divine favoritism, or particularism, was introduced into the scheme of redemption which finds no proper warrant in the teachings of God's word.

"We are told that:

"All the posterity of Adam being fallen into perdition and ruin, by the sin of our first parents, God then did manifest Himself such as He, that is to say, *merciful* and *just*:

Merciful since He delivers and preserves from this perdition all, whom, He in His Eternal and unchangable council of mere goodness hath elected in Christ Jesus our Lord without any respect to their works;

Just, in leaving others in the fall and perdition wherein they have involved themselves."

"Now the important question arises, did the German and Swiss Reformed Churches ever officially sanction the Canons of Dort so as to make them binding articles of faith? We answer emphatically, *they did not.* These articles were signed, it is true, by the few foreign representatives of the Reformed Church present at Dort, but they were promulgated April 24, 1619, only as a norm or binding rule of doctrine for the Netherlands. In our next we will more fully show the relation of the German, Swiss, etc., Reformed Churches to the decrees of Dort."

C. CORT.

For the Messenger.

Paris.

Mr. Editor:—I cannot describe my feelings as I neared Paris. We left Rouen at 3½ P. M It was the dusk of the evening when some one in the cars said, "We are now approaching the walls of Paris; on the left you can see Mt Valerian, the last refuge of the Commune." I felt a thrill go through me as I was nearing the city whose streets were scenes of violence and bloodshed and had witnessed the most marvellous events of modern times.

When at Mount Vernon a few years ago the guide pointed out the *key of the Bastile*, given by the Marquis Lafayette to General Washington as an evidence that tyranny had yielded to the dictates of a free people, and men could no more be imprisoned for caste or opinion's sake. Law must be the arbiter between sovereign and people. I was now to stand aside of the monument pointing where the Bastile stood, and here only could I see with what veneration the people held to the freedom then obtained. A republic lives over the wrecks of effete monarchies While it is not all that is to be desired and the military arm reminds one of the empire, the titled have disappeared, and citizen Grevy rules with the simplicity of our government; respected at home and abroad. As I stood upon this hallowed ground I could imagine the fury of the mob as they passed up the Latin quarter, along St. Martin's, growing in violence until every stone of the Bastile was razed to the ground. It seemed as if I was taking in all the scenes of the revolutions in France, from Robespierre to 1871.

I went back in my thoughts when Paris gave way to infidelity and the goddess of Reason usurped the place of the God of History. I could picture the rabble, with murder intent, as they surged through the streets, crying for the blood of royalty. I could almost hear them in their assaults upon the palace and see the noble Swiss guards fall in line of duty. I followed down the century from king to emperor and president, with Lamartine, Guizot, Thiers, and a host of statesmen deceased, and then only could I realize the vastness of the people's effort. It was the conflict of an idea. The rights of man centred itself in this vast pile, and while liberty slumbered it came forth doubly armed in the conflict with nations and freely justifying the right of man to govern himself and select his own rulers. As I stood another day, when I was familiar with the streets of Paris, at "Place de la Concorde," one of the handsomest squares in Paris, opening up into the avenue running to the "Arc de Triomph," and continuous with the "Bois de Bologne," I could realize the brutality of that day in the 2800 bodies interred here as victims of the Guillotine.

Paris has suffered much from internal dissensions, and the ambition of men in her day led to violence and bloodshed. At one time religious fanaticism destroyed at a signal from the Louvre, 100 000 Huguenots, at another, decimating thousands in "military aggrandizement," under the lead of Napoleon I., and at a later day, France under Napoleon III. submitted to terms from the Prussians within these very walls.

Since 1871 it has recovered from the shock of war, the waste places have been repaired, and under the peaceful influences of a government whose interests are at home, the old love for Paris and its beauties has returned to its people. As a city its beauty is incomparable. It is divided by the Seine, a sluggish stream, into two parts, and this river is spanned by magnificent bridges, named after successful battles, "Alma," "Inkerman," &c., in the days of Napoleon's triumph.

The main avenues are wide and well shaded, and adorned with magnificent buildings of a peculiar soft stone which can be dressed by the sculptor into the most beautiful devices, giving finish and beauty such as I have seen nowhere else.

Its Opera Houses are of the most artistic and costly style, and such has been the position and selection of the site that all streets radiate into this point. Baron Hausmann had "carte blanche" to destroy all streets that encroached on the precincts of the Opera House, and he did it with a liberal hand. The streets have been widened and you have an unobstructed view of the most magnificent structure in the world: the pride of Paris. It seems as if the idea of the authorities was to lead the populace in their tastes, and as music is one of the refining influences it was the better way to subdue their martial nature, and every effort was made to build an edifice as attractive as possible. Next to Music and handmaid to it was Painting. The Louvre represents art, and in it you have a collection of artists unrivalled in the world. It would take years to study this collection and ages to procure imitations or equals to these grandest of the old masters.

Of churches and cathedrals the "Notre Dame," "St. Louis de Chapelle," the "Pantheon" and "Madeline," are some in which the designs of the buildings are only excelled by the internal adornments, such as the blending of lights and shadows, the collection of Scripture scenes operating upon the mind and heart, making the place hallowed by memories of goodness and mercy.

There is also the variety of social life and innocent amusements to be witnessed in the beautiful gardens of the Tuilleries, Luxemburgh and Louvre, and hosts of retreats running out to the Bois de Bologne, an avenue of beauty that has no equal and whose beauties increase as the years roll on.

Paris has opened up to the people access to learning of all kinds. Its libraries are voluminous and free to all. There is no hiding from the people what may enlighten and ennoble them. Education is so free that the people are familiar with the newest topics of the day, and scientific works are distributed broadcast among them.

The government has a system of pensions, and workmen when efficient and aged, become children of the State. A value is placed upon labor that robs it of its toil. The Gobelin tapestry works are secured by pension, and they supply the government with the choicest and most beautiful fabric made. Sevres china, the rival of Dresden ware, supplies the government with plates and vases, and the adornments of official State occasions come from this source. This system of pensions runs all through the avenues of trade, and hence France has excelled its neighbors in that which is beautiful and captivates the taste. Its exports of these are enormous.

I will only advert to a very curious account which has recently been made public by the managers of the civil list of France, in order to give a correct notice of the current expenses incurred by Louis Philippe and his family from 1820 to 1848, recollecting that his expenses were moderate in comparison with Louis XIV and XV, and the subsequent embellishments of Paris and Versailles under Emperor Louis Napoleon III. The income of the Crown, exclusive of allowances and private property of the Duchess of Orleans and some of the princes, amounted to 18 400,000 francs, or about £740 000 a year. Of this enormous revenue only £600 a year was assigned by the King for his personal service, £400 a year for his personal expenses; £1000 for the Queen's establishment, and £30 000 for the Prince and Princess, exclusive of journeys. The establishments of the palace were on the most magnificent scale: £17,000 for the household of the Tuilleries, £50,000 for the table, £38,000 for the stable with 310 horses, £11,000 for stud and field-sports, £17,000 for washing, £21 000 for lighting, and £50,000 a year for Royal manufactories Sevres, Gobelin and Beauvais, whose productions were desired for presents at a cost of £51,000 a year. The establishments cost about £50,000 more. In patronage of art, subscriptions to plenary work, purchase of architectural embellishments, making annually expended upwards of £140,000 a year during his whole reign. Such has been the vast expenditure to delight Paris and make it the attractive city it is to-day.

Paris is an exceptionally grand city. To see Paris and die has been a phrase in the mouths of all people. You will go in ecstacies over its columns and triumphal arches; its fountains and public walks; its treasures of art and science, and its music halls and Trocadero. If you have inclination to see royalty in its power, go with me to "Versailles" and view the stately residence of the Louis,' whose grandeur and debauchery filled the earth with admiration and shame. You can see where Marie Antoinette lived and from whence she fled the mob; where the noble Swiss guards sacrificed their lives while her subjects fled in dismay. Or go with me along the shady walks to Trianon and see where the king's mistresses lived in regal state and sapped out of the treasury of France millions of money in voluptuousness and shame. The very air was resonant with vice.

These same things exist to day, monuments of beauty and the handsomest grounds to be seen on the continent. Its walks, with covered ways and flowers of all climes, its halls of painting and frescoing, the evidence of the extravagance of that day and kept up in its magnificence at the present to remind you of the grandeur and glory of France, so extraordinary, so beautiful that the mind revels in the scenery and you leave with a sadness that those memorials are but vestiges of the gayety of these times departed.

There are so many incidents connected with France to be seen in this great city, that you can linger day by day and learn something new, pointing to France's power; bringing you into a better insight of French character and teaching you lessons of wisdom by actual contact which the perusal of history would dispel.

We visited churches and hospitals, but nothing of all the scenes gave us a better insight into the tendency of the age than a visit to the "morgue"—right under the shadow of "Notre Dame"—where we saw some unfortunates on the table waiting identification. A miserable suicide, taking the life in hope of bettering; while the grand old organ was pealing out its rich anthems of hope; no sound entered this still place to dispel the fascination or teach of a Father who pitieth His children and would rather that they would find peace and comfort in Him than be cast away. I felt that day my responsibility as a man with a Christian hope and rejoiced that I had a gospel whose tender words of sympathy could penetrate the soul and quiet the fears. How many poor unfortunates there are in Paris made so by the shocking infidelity of the times.

While the glory of France has departed with the Empire, there is so much of beauty and stability in this grandest of cities that you leave it with regret; feeling that Paris has no equal in beauty of situation and that if it had a Christian developement, its career would be higher and higher in the scale of advancement and she could cope with her neighbor in all her works of philanthropy and lead in Christianizing the world. I am yours respectfully, D. S. GLONINGER.

Family Reading.

Under.

Tis well to learn to read between the lines,
For there the meaning true is often hid:
As in light conversation, we may bid
Our deep emotions, lest by surface signs
They show themselves to hide as if t'were shame
To be possessed of feelings of more worth,
Thus, 'neath the mask of an assumed mirth
The soul hides its face with meaning aflame,
A word, imperfectly, must echo thought;
Thought may be traveling with perfect ease
Beneath the world of words, and one who sees
The surface of calm, sees not what has been wrought
Of silence on the fabric of the brain,
What rare designs that words cannot disclose,
So little in our outward living shows
Of what our hearts and inner lives contain.

Ledger.

Marrying for Money.

While it is degrading for a man to marry for money simply, it is still more degrading and foolish for a woman to marry merely for money, thus showing herself willing to sacrifice all that is most sacred to woman for what money can buy. How many a woman do we see dragging a rich vulgar husband about who is merely an appendage to her diamonds! How many an educated woman blushes for her husband's bad grammar! Who shall portray that more than Spartan endurance with which these women hide the vulgar despair which is preying upon their vitals? "With what pardonable artifice will they blandly smile—a smile like that of St. Agnes at the stake, or like the sunshine on an overflowing volcano!" The sufferings of women who have married uncongenial men would fill volumes.

The English aristocracy is full of this sort of thing. A pretty, portionless Lady Sarah must marry money. How well Mrs. Oliphant paints the picture in her novel, "The Ladies Lindores!"—the vulgar, dreadful man of whom his delicate wife is afraid, and who does not learn how to treat her, but who has enjoyed the double triumph of humiliating the poor aristocrats and seeing the dowager thrust her elegant girl under his dreadful nose.

American parents have been known to force their daughters to marry men they did not love, for money. We see their pale faces in the avenues. We have American mammas who call drunkenness "youthful escapades," vulgarity "bonhommie," and licentiousness "the sowing of wild oats," if a man has a great deal of money. There is no such golden mirror as money; it transmutes everything into virtue. However, sometimes the money disappears and the man remains; then the unloving wife is, indeed, to be pitied, for matrimony is a very hard road to travel at best. Some one has lately written a funny book, "How to be Happy, Though Married." And the man who has married an heiress who has turned out to have no money, where is he? Calculating Romeo must now work, and work hard. Very few men who have possessed a fortune, who lose it late in life, can make another one. It is the man whose energies have been stimulated early by necessity who makes the fortune, and if that is lost can make another. Dame Necessity is a great school-mistress, but she can do little for a calculating Romeo who has been disappointed. A calculating Romeo who marries a vulgar heiress generally gets his punishment in this life. He will be perpetually shocked with her manners, her voice, her style of dress. She may even take him to Europe, first with her courier, and elope with a French Marquis who turns out to be a barber.

Such is the worldly view of the marriage

question, such is the matrimonial money market, such the calculating Romeo. Human nature is not all venal. But we must recognize the growing danger of things. In America, where every man has a chance, where estates and titles are not inherited, we should have no such thing as the *marriage de convenance*. It is, however, becoming, too much a recognized institution.

No doubt the human heart is the same in all ages—frivolous, tragic, romantic, selfish, cold, everything by turns. There will always be the elopement, the love-match, the marriage for money; but the last is the worst for the republic.—*Harper's Bazar.*

Excuse-Making Girls.

BY L. EUGENIE ELDRIDGE.

"Well, I believe I'll stay at home."

"But what shall I say if our minister or Mr. Morris, the class leader, asks for you?"

"Oh, say I have a headache."

"But that would not be true."

"How do you know it would not be true? Can you tell when my head aches better than myself?"

"But you said less than half an hour ago you never felt better in your life."

"What if I did! Can't one get up a headache for an excuse? A headache is always in order. What are you thinking of, you solemn looking owl, have I committed an unpardonable sin?"

"I was thinking of what you told that little dressmaker, Miss Lillis, yesterday—that you could not possibly attend to having your wrap cut, as company had arrived. She looked tired, and I thought rather disappointed, when she said she had turned away two jobs that she might have time for you as agreed."

"Well, I did have company, didn't I? Where is the fuss about that?"

"Oh, Edith! You know the reason was not company, but that you were enjoying yourself at lawn tennis, and did not want to leave. And you know to-night you are busy with that new lace pattern, and it fascinates you. A headache is not the reason why you decline attending the little meeting."

"Well, Miss Prim, are you done with your 'preachment?' According to Susie West I should say I was a common liar."

"No, not a liar! I do not believe you would intentionally break one of the commandments, but forgive me if I am plain spoken, you are fast becoming a modern excuse-maker, and forgive me again, I shall not give as a reason for your non-appearance to-night a headache. There is the bell. Good-night."

But no "good-night" came in response. Edith May was too—angry, I suppose I must say, to reply. When one's little sins are laid bare, reproofs are usually received in an angry, resentful manner, unless much grace has subdued the natural heart.

Edith May and Susie West were both upright girls, members of the same Sabbath-school class and same church, but this little habit of creating an excuse, to hide the real reason, or as a cover to her indolence and shortcomings, this little fox was meddling sadly with her thrifty vines.

"A more convenient season" was often and often her plea when wide awake action was necessary.

"A little more sleep, a little more slumber" again and again she indulged, and her quick brain was fertile in well-formed excuses. But Edith was beginning to be distrusted. Her little stratagems had not always succeeded. The bare truth had now and then been reached, and Susie did not tell her, as she might have done, that Harry Ball had been heard to say, "Edith May was as full of excuses as Uncle Tiff himself," which must have been an exaggeration, since all who have read "Nina Gordon," know he was inveterate.

But Edith had a tender conscience, and Susie's gentle, though plain and truthful words had awakened a close self examination.

A stubborn, resentful nature would doubtless have taken a different course from Edith. There are those who know they have done wrong; their every action shows it, yet they would probably rather die than acknowledge it. Such natures are not pleasant, and if one is so born it is a great misfortune, yet they are in no way absolved from the duty of striving to overcome. "Overcomers, crowned at last!" How blest the welcome to such a one! Great temptations bring great victories.

When Edith's self-inquiries began, the first question that shaped itself from the chaos of her thoughts was this. She spoke it aloud:

"Am I nearing, have I reached this border line of dishonesty?" She knew she was ready and fertile in excuse-making, in saying what might be true, but as she must admit, was not always in her case. Yet this habit, so well developed at present, had grown by degrees. She had allowed herself in it as a cover for various self-indulgences, therefore, her logic told her, selfishness was at the bottom.

A sudden impulse seized her. She resolved upon a new start. If she had not been a Christian before she would be honest now. The meeting could not be more than half through, and presently a sharp gate click was heard, and a decided footfall sounded near.

What was Susie's surprise when an informal handshaking followed the meeting, to behold her friend Edith smiling and talking with the minister, when she had been perplexing her mind what truthful answer to give when he should ask for her.

Upon the homeward walk Edith unburdened her mind to Susie, telling her all she had said and much more was true That her eyes had been opened, and she had resolved in future her arch enemy, excuse-making to hide selfishness, should not get the mastery.

Susie pressed her hand warmly, saying she knew the victory was won, for Edith had a determined way of her own, and once aroused and on guard would not easily be overcome.

It was true. She was not easily overcome, nor did she easily overcome.

As time passed on her old habit of making ready excuses for something she did not wish to do would not be set aside without out a struggle. There were times when almost every breath brought a well-framed plan different from the very fact, but as often her resolve was taken anew, and now perhaps there is no one in that village freer from exaggeration and excuse-making.—*Christian at Work.*

Old Age.

Dean Bradley, successor of Stanley in the deanery of Westminster, tells an anecdote of him as he neared the sixtieth year. He was traveling in Germany on a Rhine steamer, and getting acquainted with a boy, who asked him his age, which being answered, he said:

"Why, all your life is over."

"No," said the dean, "the best is yet to come."

"You must be on the wrong side of sixty," said one acquaintance to another.

"No," he replied, "I am on the right side."

Old age is cheerless enough to one lacking faith in God and Christ, but bright with divinest hopes when one has for his portion the Christ, whom to know, with the Father, is eternal life. Let every man mourn as old age creeps upon him if he be without faith in the Holy One. Let every man rejoice as age comes upon him if he trusts in Him who said, "Because I live, ye shall live." Life here is only the state of infancy.

A plain London lighterman, only a navigator on the Thames, was in the Abbey standing before the monument of John Wesley, and as he talked with the dean, knowing he had been to Palestine, said:

"It must have been beautiful to have walked where the Saviour walked."

"Yes," and with a saintly look, he said, "beautiful to walk in the steps of the Saviour."

Stanley's words, as he spoke of death, are so beautiful, we quote them:

"There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of the night who it is that touches us—we only feel that the everlasting arms are closing us in; the twilight of the morning breaks, we are bid to depart in peace, for by a strength not our own we have prevailed, and the path is made clear before us."

Great and many are the compensations of advancing age.—*Selected.*

Youth's Department.

Slumber Song.

Evening is falling to sleep in the west,
Lulling the golden brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes.
Sweetly sleep; Jesus doth keep;
And Jesus will give His beloved ones sleep.

Now all the flowers have gone to repose.
Closed are the sweet cups of lily and rose;
Blossoms rocked lightly on evening's mild breeze
Drowsily, dreamily swinging the trees.
Sweetly sleep; Jesus doth keep;
And Jesus will give His beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep;
And Jesus will give His beloved ones sleep.

—*Selected.*

Mrs. Thornton's Four Servants.

BY ELIZABETH P. ALLAN.

It was mid-day recess in Miss Carroll's school,—a time when the little girls usually scattered through the grove, romping, snowballing, sliding. For Miss Carroll's was a country school, and some of her scholars walked a long distance to reach it.

But to-day it was raining, and the little sunburnt lassies that could face the frost and wind and snow with a laugh, had to give up when it rained, and stay in-doors. It was less dull in-doors to-day, because there was a new scholar, and all the school was full of curiosity about her.

Edna Poague's father and mother had just moved into Pleasant Hill neighborhood, from the city, and this was their only child. Her clothes seemed very fine to our little country "tackers," and her long braided hair excited great admiration.

Miss Edna was quick to feel her position, and well pleased to make her audience acquainted with the superior style in which she lived at home. And as they were somewhat shy of questioning such a fine lady, she suggested topics of conversation herself, which led the way to the communications she wished to make.

"How many servants does your mother keep?" she asked Elsie Thornton, secretly expecting to overwhelm her listeners presently with the announcement that her mother kept three.

Elsie's face flushed painfully at the unexpected question. Her mother was a poor widow, who often eked out her scanty living by going out for days' work. It had never occurred to Elsie, as it had never been suggested to her, that this was anything to be ashamed of; but standing here by this fine little lady from the city, the question covered her with confusion.

"Elsie's mother keeps four servants," said a sweet voice behind the group, and Mildred Kock, one of the older girls, came up, and put her arm around Elsie's shoulders. "They are the best servants I know," she went on; "faithful, obedient, skillful. They are never impatient, they ask no wages, they wear plain clothes, they eat nothing."

"Why, Milly! what do you mean?" cried the children.

"Just what I say," was the smiling answer, "and more; Mrs. Thornton deserves all the credit for her good servants, for she trained them herself. I am trying to follow her example, and I advise you all to do likewise."

Miss Carroll raised her hand to tap the bell, as a signal for each scholar to take her seat and be quiet.

"O Miss Carroll!" cried an eager voice from among the crowd, "please wait a minute till Milly Kock tells us what she means by Mrs. Thornton's queer servants."

Miss Carroll smiled, and held her hand in waiting above the bell.

"Why, haven't you guessed?" cried merry Mildred. "I mean her two good hands and her two good feet."

There was a little shout of applause, a soft clapping of hands, the bell tapped, and the new scholar took her seat, feeling that servants and fine clothes did not matter so much among these girls, after all.

Elsie was a minute late at her seat, having stopped to give Mildred a wordless, grateful little hug. But Miss Carroll overlooked the fact that she was tardy.—*S. S. Times.*

The Legend of the Two Sacks.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things asked number one.

"Why my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and"

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought of that, though he put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks as they were, overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards."—*Selected.*

"Stand Firm."

General Elliott, when Governor of Gibraltar, during the siege of that fortress, was making a tour of inspection to see that all under his control was in order, when he suddenly came upon a German soldier, standing at his post silent and still, but he neither held his musket nor presented arms when the General approached.

Struck with the neglect, and unable to account for it, he exclaimed: "Do you know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully: "I know you well, General, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up, then?" asked the General.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The General instantly dismounted from his horse. "Now, friend," he said, "give me your musket, and I will relieve you; go and get your wounds attended to."

The soldier obeyed, but went first to the nearest guard house, where he told how the General stood at his post; and not till then did he go to the hospital and get his bleeding hand dressed. This injury completely unfitted him for active service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a wish to see him, and for his bravery made him an officer.

Some Singular Animals of South America.

Australia, as we have seen, has its ornithorhynchus and its kangaroo, and New Zealand its wingless birds. Another example of this partial distribution of animals is found in South America, which is exclusively the home of the sloths, armadillos and great ant eater. These sluggish animals belong to the order edentata (toothless), which is so called from the fact of its members having no true teeth.

The strangest thing about the sloths is that they pass their whole life hanging from the branches of trees with their backs downward. The structure of the body is especially fitted for this peculiar position, and scarcely admits of any other; so the sloths hang there day and night, even while they sleep, trusting to the grasp of their strong, curved claws. Sloths feed upon the leaves and young shoots of trees, and rarely descend to the ground if they can avoid doing so. In a dense forest they can readily swing from the branches of one tree to another in order to find a fresh supply of food, and in thus changing their abode they often take advantage of a time when the boughs are swayed to and fro by the wind. But so great is their aversion to coming to the ground, that when the trees are standing too far apart to be reached in this ingenious manner, the sloths will devour every particle of foliage on the tree upon which they are hanging before they leave it to climb into another.

These singular animals are clothed with dull, thick hair, much the color of the bark and moss; so they are with difficulty distinguished among the leafy branches, and are much safer than on the ground, where they have great difficulty in walking, as their curved feet and long claws prevent their treading fairly on the bottom of the foot. For this reason they are obliged to step on the side of the foot, and the sole is turned toward the body. Owing partly to this defect, and partly to the fact that their forelimbs are much longer than the hind ones, their gait is extremely slow and laborious. Seen under these circumstances, the sloths appear to deserve the name they have received; but when really at home in the tree-tops of their native forests they climb about among the branches with great ease, and their movements are not then particularly slothful.

Armadillos, on the other hand, are burrowing animals, and their strong claws are used for digging in the earth. These creatures are chiefly remarkable for their thick coat of mail, which consists of hard bony plates united at their edges. One of these plates covers the head, another the shoulders, and a third protects the hinder parts of the body, while between these last two shields there is a number of movable plates of the same bony material extending around the body like bands, and allowing it to bend freely. When these animals are attacked they burrow rapidly into the ground. Some species roll up into a ball, thus securely protecting themselves. At such times the head and tail are drawn close together, and tucked snugly into a little crevice where the two extremities of the shell meet, and the result is a hard, solid ball, which may be rolled about and trampled upon without injury.

Still another phase of life is shown by the great ant eater, an animal four or five feet in length, with a large bushy tail, which is sometimes thrown over its body as a shade from the sun, or which may be used to protect it from the cold. Its long jaws are covered with skin, except at the end, where there is an opening through which the worm-like tongue is thrown out. The ant-eater, as well as the sloth, has curved claws, and it also walks upon the side of its foot. This curious animal feeds almost entirely upon white ants. It tears open the ants' nest with its strong claws, and as the inmates rush forth from their hiding-place in alarm, the huge invader thrusts out its long stick-tongue, and swallows the multitude of any adhering to it. This operation is repeated again and again with surprising rapidity and large quantities of ants are thus devoured.

Not only is this order of toothless animals peculiar to South America in the present day, but here are found likewise most of the fossil remains of extinct animals of this type. Some of these fossils are interesting from their great size. The megatherium, for instance, was an immense sloth-like animal eighteen feet in length, with bones as massive as those of the elephant, and the glyptodon resembled a large armadillo, except that it had no transverse bands in its shields. The body was covered with one large plate of bone shaped like a turtle's shell, and the glyptodon must consequently have been unable to roll itself up as the armadillos of our own time do.—*Harper's Young People.*

Pleasantries.

Father: "I never imagined that your studies cost me so much money." *Student:* "Yes, and I don't study much, either."—*Exchange.*

"Why, Nettie, you have put your shoes on the wrong feet." "What will I do, mamma? They's all the feet I have got."—*Exchange.*

"Oh please, sir, I've brought your shirt 'ome, but mother says she can't wash it no more, 'cos she was obliged to paste it up agen the wall and chuck soap suds at it, it's so tender!"

The mummy supposed to be that of Cleopatra is only four feet six inches long. The popular conception of Mark Antony makes him a sort of giant in armor, but it may some day be discovered that he was a little fat man, who parted his hair in the middle and waxed his moustache.—*Syracuse Herald.*

"You must be very polite to succeed in this business," said a barber to his young apprentice. "Always wear a pleasant smile and try to flatter everybody." "I'll do my best, sir," replied the apprentice; "but how am I to flatter a bald headed man?" "Easy enough," replied the barber. "Just ask him if he doesn't want his hair cut."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, OCTOBER 26, 1887.

Note The Change.

Rev. C. H. Ebert wishes us to note the new address of the Emigrant Mission, which is No. 30 State street, New York City.

Allentown College.

We are pleased to learn through a correspondent at Allentown that our institution there has enrolled seventy eight young ladies since the opening of the session.

A New Issue.

The Cincinnati Conference of the Methodist Episcopal Church has elected Mrs. Angel Newman, a lay delegate to the General Conference and several Western Conferences, have elected women as alternates. This will bring the question of their admittance before the General Conference and a lively discussion will be had upon the subject

Death of Rev. Albert G. Dole.

Rev. Albert G. Dole died in Huntingdon, Pa, on Saturday, the 15th inst., and was buried in Woodland Cemetery in this city on the following Wednesday morning. We have heard nothing more than this, but hope some one will furnish us with a sketch of his life and labors.

Grace in Time of Need.

A godly old man was once asked if he had the grace that would enable him to die triumphantly. His reply was: "No, I expect that only when the dying hour comes. What I want now, is grace to live and do the work immediately before me." The Christian sage was right. Grace is given to us only in time of need, and it will be adapted to our present wants and duties. That was the promise to Paul when he prayed that the thorn in his flesh might be removed, and that is the promise to us. The grace of God is "manifold." It requires peculiar grace for peculiar circumstances, and it will be not only "sufficient" but wonderfully adapted to the requirements of every saint on every occasion. We can rest sure of that.

Marriage of Rev. D. B. Schneder.

On Thursday evening, Oct. 20th, Rev. D. B. Schneder, missionary elect to Japan, was married to Miss Anna Schoenberger, of Reading. The ceremony took place in St. Stephen's church, in that city. Rev. C. S. Gerhard officiated. He was assisted by Rev. S. Sweitzer of Lincoln, Lancaster county, and Rev. Ambrose D. Gring of Japan. There were no bridesmaids or groomsmen, but the following gentlemen acted as ushers: Rev. M. H. Hill, of South Easton; Rev. D. A. Souders, of Union Bridge, Md.; M. C. Bowman, of Mt. Joy; Takeo Nayo, of Lancaster. Mendelsohn's wedding march was played by Miss Mamie Smith, the organist of the congregation.

The newly married pair will have the best wishes and prayers of the Church as they go on their mission for Christ in foreign lands.

Not Creditable if True.

It is stated that "Dr. Torrey of Boston marries a pair in eight seconds," and based upon this announcement we have all kinds of witticism, such as that it is at the rate of so many "knots an hour," and that young people should make a "minute" of it.

If Dr. Torrey, or any one else, indulges in such indecent haste, it is no credit to him. The flippant question and curt answer may be enough to make the contract binding under the civil law, but if God has anything to do with the transaction, it should be characterized by reverent deliberation. There may be in the quickness with which marriages are despatched a protest against forms that robs the institution of its solemnity, and paves the way for young people to think the form may be dispensed with entirely.

The Synod of The United States.

A report of the proceedings of this Synod, now in session at Sunbury, Pa., covering the organization, has reached us, but as nothing further has come, we defer the publication, with the simple announcement that Rev. D. B. Klopp, D. D., was elected President, and Rev. Rufus Miller, Corresponding Secretary. The delegations from the Classes were full. The representatives of the new Classis of Wyoming formed by the division of East Susquehanna Classis, were admitted to seats.

Able and Timely.

We acknowledge the receipt of the *Legal Intelligencer*, containing the Introductory Address before the Law Department of the University of Pennsylvania, on the 5th of October, by George F. Baer, Esq., of Reading. The subject of the discourse is "Land Tenure and the Right of the Legislature to Grant Perpetual Titles." The address is clear and piquant all through. The author has full confidence in the principles of equity laid down by Moses, whose ethical system has served the human race in good stead thus far, and is not likely to be superseded by anything better. The address has a historical thread, showing the progress of legislation in this State, away from the laws of primogeniture and entail, which prevented large landed estates from being alienated. Thus precaution was taken against unjust monopolies. But franchises of a worse kind are now given to corporations in perpetual charters which enable them to absorb everything. Against these Mr. Baer utters a timely and unmistakable warning.

Good Sense.

Prof. Drummond, the well known author, who is in this country visiting educational institutions, recently made an address to the students of Princeton, in Marquand Chapel, which was distinguished for its good sense. This account of it we copy from the *New York Observer*:

"He said that he and his companions came with a message from the three thousand five hundred students of the University of Edinburgh. His message that morning was to the 'outsiders,' not those who were hostile to Christianity, but who were what Huxley described himself to be, 'extra Christian.' He mentioned as the features of the kind of Christian life that they aimed to present to the young men of ability at home the following: One that did not interfere with the proper work of the students—a religious meeting was never held on a week-day evening—one that did not dictate the pleasures or amusements of the young men, that did not destroy individuality, that would not tolerate cant or sanctimoniousness, and that did not despise 'honest doubt' His final appeal was that those before him who were 'outsiders' should 'save their lives' not merely with reference to the eternal future, but with immediate reference to the coming years of the earthly life. The students listened with marked attention to the address that contained much that was true and timely."

Unwarranted Contrasts.

The following extract furnishes a good illustration of the careless, injudicious utterances that go the rounds of the press, and are accepted as earnest and practical:

"Five minutes private, personal entreaty will often accomplish more in winning souls to Christ than five months public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean any one, or no one in the crowd; but when you talk to *me* you *mean* me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan's "*thou art the man!*' cut him to the heart, and brought him to his knees.

"Preaching often runs all around men, and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water."

The well meant object of the passage we have quoted is to show the importance of private appeals to men in regard to their eternal interests, and that is proper enough. No one will deny the duty that constraining love lays upon men to speak the "fitting word," and no one can estimate the good such a word in season may do. But to reduce this to a possibility and then place it over against the regular public preaching of the Gospel which Christ ordained for the conversion of the world, is nonsense. It is not only nonsensical but injurious, and helps men to underrate the divine method by leaving them to suppose that some "better" way might take its place. After all, the presenta ion of Christ in the public discourse is our main reliance, and no mere exhortations can be of avail if the objective truth is not made to challenge faith.

The failure of the pulpit and the greater effectiveness of the private talk, so largely implied in the sayings which have called for these comments, is assumed. But the preached word has an inherent power of its own, and will not return to God void. The seed may not all fall on good soil. The Saviour said in the parable of the Sower that much of it would not. But to say that "preaching often runs all round men like a bucket of water sprinkled over a pile of corked bottles," while "personal effort uncorks the bottles one by one, puts in a funnel and pours them full of a water," is a presumption that is not borne out by facts. Much of the private talk of zealots is injudicious and does no good. The people who instead of leading godly lives, and leaving the savor of their piety to do most of the talking, often make a show of exhorting their fellows, that does harm. They do not always prove to be the best people. There are two sides to this matter, and there is no use to go to extremes in either.

An Empty Treasury.

It is not our purpose, as might easily be inferred from the above title, to make complaint of the emptiness of any particular treasury. It is our object, rather, to affirm the fact that it belongs to the idea of some treasuries, at least, to be kept in an empty condition. There is a difference. Some treasuries are for accumulation and storage; they are nothing more than magazines; and these, accordingly, are best fulfilling their office when they are well filled. Others are exclusively for transmission; they are not reservoirs but canals; and it belongs to the idea of these, that, while money should continually be passing through them, none should be permitted to accumulate within them.

To this latter class belong all missionary and benevolent treasuries. They are not for storage but for transmission. It is the glory of such a treasury to be empty; empty, not because nothing ever comes into it, but because whatever finds its way into it passes rapidly through it, in order to reach its ulterior destination. Into such a treasury there ought to be flowing continually a strong and steady stream of supplies, but no portion of the funds ought to find a lodgment there either permanently or for any considerable time. St. Bernard wrote to Pope Eugenius: "Concha esto, non canalis"—"Be a shell, not a canal;" drawing the distinction between a conducting pipe or channel, which is merely a means of conveyance, retaining nothing that passes through it, and a shell, which necessarily fills itself first, and, retaining this, transmits only its overflow; and expressing the wise opinion that the Pope, in the exercise of his office, should be more like a shell than like a mere conducting pipe. But, with a treasury, such as we are speaking of, it is just the other way; it ought to be a canal and not a shell.

We are not saying, of course, that there ought to be no permanently invested funds for missionary and other benevolent objects. Large gifts and bequests there may well be, and ought to be, for these objects. But these are something special, separate, and not properly belonging to the treasury, in the sense in which we are using the term. The proceeds of such permanent investments belong to the treasury, and fall under the law of which we are speaking. They must not be allowed to lodge in the treasury; they must join the ordinary contributions and pass quickly through the treasury to their appointed place and work.

It may be asked, Is it not wise to provide against contingencies that may arise; is it not well to keep a revenue fund in the treasury, in order to be prepared for some possible future emergency? In reply to this quite reasonable question, it is sufficient to say that provision against emergencies by means of revenue funds is always wise; but, in the case of which we are speaking, the real reserve fund is in the hearts of the people. The charitable spirit of the Christian people who are carrying forward the whole work is our provision against any emergency that may befall it. To this we have committed ourselves; in this we must confide. This being present, the work has the strongest possible guarantee of its safety and success; this failing, no sum of money laid up in any treasury can save it from its certain doom. J. S. K.

Communications.

Notes from Lancaster.

An Impressive Missionary Meeting in the College Chapel. Addresses by the Secretary of the Board and the Missionary-Elect. A Large Audience.

It is a matter of thankfulness and joy that from our Institutions at Lancaster a *fourth* missionary is about to start for the foreign field in Japan. If we are to judge of institutions by their fruits the College and Seminary at Lancaster are imbued with the true spirit of devotion to the cause of Christ. *All* our missionaries in Japan, except the ladies laboring there, have gone forth from these institutions, though in the case of Rev. Mr. Moore, Lancaster and Tiffin join hands in his preparation, for which we rejoice. If we turn to our home-missionary field we shall find that the leading missionary points in the West are filled by men from the institutions at Lancaster, together with those from Tiffin and the Mission House near Sheboygan. Let this be to the praise of the schools of the prophets. The teaching cannot be wrong that bears such fruits.

The first of the series of missionary meetings for the session now commenced, conducted by the students of the Seminary and the Y. M. C. A. of the College, was held in the College Chapel, on Monday evening, October 17th, and it was eminently interesting and impressive. The large chapel was well filled, mainly by students, together with a number of visitors from Lancaster and the vicinity. Mr. Aaron Noll, of the senior class in the Seminary, conducted the opening service. The college choir furnished the music, including a solo by Ambrose M. Schmidt, of the middle class. "Watchman, tell us of the night," and "From Greenland's Icy Mountains," were the soul-stirring hymns sung. The first address was delivered by the new young secretary of the Board, Rev. A. R. Bartholomew, and his well-prepared address indicated that the Board has selected the right man for the position he holds. It is evident that his heart is in the work. Both as to matter and manner it was highly creditable to the new young secretary. We feel sure he will make an efficient officer of the Board.

Very impressive also was the address of Rev. D. B. Schneder, the missionary-elect. We recollect distinctly when he first came to the Academy to prepare for college, and recall his course in college, in which he took the first honor in his class, and then his course in the Seminary. He is from a congregation, Rev. Schweitzer's, in Lancaster county, and received his whole preparatory training in the institutions in Lancaster. Laboring in a missionary charge in Marietta near Lancaster, he has kept up his acquaintance with the students in the college and seminary, all which rendered his address to the students the more impressive. As he is a member of the Lancaster Classis, it is proposed, if arrangements can be made, to hold a farewell meeting in Lancaster before he leaves for Japan. If any part of the church should be specially interested in the missionary work in Japan, it ought to be the institutions from which our missionaries have gone forth, and it is to be hoped that the line of connection may hereafter be kept up by others from the same source. Surely nothing can more deeply affect the students preparing for the ministry in the interest of foreign missions than the remembrance of their earnest fellow students now laboring in that far-off heathen land. If any one wishes to know whether the flame of missionary zeal is burning brightly in the institutions at Lancaster he needs only to be present at one of these students' missionary meetings.

On Sunday evening, October 16th, a harvest home service was held in St. Luke's Mission, Rev. Lichliter, pastor. The chapel was crowded and the services were of a most interesting character. Lloyd E. Coblentz, of the middle class in the Seminary, and teacher in the Academy, and Rev. Geo. A. Whitmore, of Mt. Jackson, Va., delivered addresses. This mission is in a flourishing condition, and its Sunday-school is one of the most active in the city. Its special services always draw a crowded house.

On Tuesday evening, October 18th, the Cliosophic Society held its first meeting, in the 10th year of its existence, at the residence of President Dr. Thomas G. Apple. This club has grown so large that it is impossible to add to its membership without interfering with, if not destroying, its domestic social character. One feature of it, in this respect, is that it holds its meetings in private houses, and it is difficult now to find houses large enough to entertain its members. At the meeting above referred to a subject of study was selected for the season, and the meetings are now to be continued fortnightly until next spring, beginning with Friday evening, Nov. 4th, ensuing.

The well organized departments of the Institutions are now in good working order, and a successful year of profitable and successful work is contemplated. A new student enters the Seminary next week, and still another has written that he expects to enter. From present indications the Seminary will number *Fifty* students by another year. R.

Dedication of St. Paul's Reformed Church of Kansas City, Mo.

Sunday, October 2d, in connection with the meeting of our new Synod, the new church edifice, recently built at Kansas City, Mo., was consecrated to the worship of the Triune God. For a year and nine months, Bro. R. L. Gerhart, had faithfully toiled with his little band of co-workers to reach this result. Bro. G. and his people, especially the devoted Christian ladies of his church, are entitled to much praise for their enterprise, earnestness, and success in this good work. Where, but a little while ago, we only had a few scattered members, without organization, we now have an intelligent, active congregation of over fifty souls, worshiping in a beautiful, well-planned church building, with all the outward appointments for gathering a self-supporting charge in the near future.

Let me say from personal experience that this congregation and edifice represents much labor and self-sacrifice on the part of the pastor. Day and night, week-day and Sunday, the work here has weighed upon him. It was necessary, not only to prepare and preach twice every Lord's Day, and lecture once a week, and attend to the ordinary work of the pastorate, but he must be on the constant strain of "making things go," when there was but little material at hand to make them go with; he must run after this one and that one, plan and plead to get this done and that; write hundreds of letters East asking for and receipting for funds; in a word, he must see after everything pertaining to the temporal and financial, as well as to the spiritual welfare of the mission. True, faithful Christian women, and a few earnest Christian men did much to lighten the burden, and shared it with the pastor, but upon him as leader rested the chief weight of responsibility, and to him they looked to be in the forefront of the labor necessary to succeed. Ah! the question of success or failure was one giving no little anxiety. It is no easy thing to gather a congregation, and build a house of worship in a field like this, where there are old and strong congregations, having wealth and influence, with which to compete. Many even of our own people, and the masses of the outside world prefer to go where the crowd go, and where it will cost less than in a struggling mission. Others, upon whom we have claim by reason of their Reformed parentage, and previous relation to the Church, refuse to unite with us, or help us in any way. They have given themselves up to the service of the world and forgotten their obligation to the church. All the talking, pleading, and preaching one can do fails to move them, or influence them to come to the help of the mission. Sometimes they promise, but only to get rid of us, and sadly to disappoint us. But, in the face of all difficulties and discouragements, Pastor Gerhart has succeeded well thus far; and the whole church is to be congratulated upon what has been done. We now have a good beginning—though late in the day—in one of the great cities of the West, and I have no doubt that the good work will go on prospering and to prosper.

St. Paul's Reformed Church of Kansas City will become the Christian home of many Reformed sons and daughters who are yearly migrating to the cities of the West, and will be a power for good in the community where it is located. Well done, Bro. Gerhart. You have built a monument to your name and memory that will be more enduring than time itself. You have done a work small though it may seem, that is yet very great in fact, and very great in possibility. Whatever your toil, sacrifice, and trial, you ought to be happy in the thought of the great success thus far, even if you should now hand over the mission to other hands. Thanks to you; thanks to the Mission Board; thanks to the Sunday-schools; thanks to all who aided this worthy enterprise. Let the church be encouraged to do still better and greater things in Home Mission work whenever and wherever the opportunity offers, as it does in many of the leading cities of the West. A MISSIONARY.

P. S.—I herewith transmit an account of the dedicatory service and a brief history of the congregation prepared by another.

Yours, M.

On Sunday afternoon, October 2d, our beautiful mission church was consecrated to the worship of the Triune God. In the morning the holy communion was administered, and five persons were received into membership by certificate. The communion sermon was preached by Rev. A. S. Weber, president-elect of Wichita University; the dedicatory sermon by Rev. J. W. Love, of Wichita.

The services were opened by the chanting of the Te Deum by the choir of the Second Presbyterian Church, one of the very finest in the city. At the conclusion of the act of dedication the Gloria in Excelsis was sung, and that, too, in a superb manner.

Rev. D. B. Shuey, Superintendent of Missions, then gave a very modest account of his own labors to establish the Reformed church in Kansas City, the result of which was the church edifice just consecrated, and the congregation worshiping in it. After this the pastor made a brief statement of the progress of the congregation and its financial condition. The following are the leading facts: The congregation was organized on January 14th, 1886, with a membership of 34, of whom five did little more than join the organization. Since that time there have been 26 additions, running up the total number received to 60. Of these 9 have been lost by death, removal and neglect, leaving a congregation of 51.

The cost of the lot was $6,500, on which one-third, $2,166.66, was paid, the balance being secured by first mortgage. This debt would be a heavy burden, if it were not that the entire amount of interest is supplied by two small houses on the church lot which return $480 per annum in rents. The church edifice cost a little less than $5,000, including all furniture, from altar to carpet, which has all been paid except a small amount due on glass and the altar; for these the money is already in the hands of the pastor. Since purchased, the church lot has doubled in value, and both labor and cost of material have risen.

The church was hardly completed before tax bills to the extent of over $500 were issued against the property for grading, paving street, sewerage and curbing. Coming just when the congregation had by utmost effort completed its house of worship, the demand was a heavy one. As conclusion to the dedicatory services an effort was made to raise the entire amount, and with complete success, about $503 being subscribed; of this over $100 was paid at once. The subscription was opened with $25 by Rev. Schley Schaff, of the Presbyterian church, which he afterwards increased to $35. Rev. Dr. Thompson and Rev. Mr. Hull, pastors of Presbyterian churches here, gave respectively $25 and $15. Mr. J. G. Holland, at one time a member of the Reformed church in Philadelphia, came forward with $25, his second handsome contribution to our church. The members of the new Synod, then in session, responded nobly, and by animated speeches and subscriptions from their own purses, carried forward the work to completion.

St. Paul's is deeply indebted to the kind and generous Presbyterian pastors and people, and to the earnestness and self-denial of the faithful Reformed ministers and elders. May the Heavenly Father bless them all!

The outlook for our church in Kansas City

is very encouraging. A few years may see it no longer a mission. To that end all effort will be directed. The Lord grant that complete and entire success may crown the work. ***

Remember the Orphans.

Winter is fast approaching. You are making or have already made provisions in your family to meet the special needs of the cold season. The farmers are now regarding with great satisfaction the heavy porkers and steers which will in due time abundantly replenish their larders, they have gathered in all the harvests of the year and have wisely provided fuel and clothing against the time of winter. Our city friends also are making special preparation to meet the wants of this season, though it is not necessary for them to accumulate so much, for they have the shop and the store near at hand to supply their wants at all times. While some, however, who have made provision, are planning and rejoicing in anticipation of the comfortable days in store for them it must be remembered that there are those who are poor and need of the abundance of others, not that they may live in luxury, but that they may at least have the necessaries of life.

We here at the Home have followed not only our instincts but also acted according to the experience of the past, and have provided for our family of 79 children, with more admitted whom we expect shortly, and still more applications to be considered. This, our family, is your family, and whilst you regard with just pride and satisfaction the little circle around your hearth you must not forget that you have a portion in this family, that the Lord has given to you as He has to all His disciples, a part in caring for those who are unfortunate. With the exception of four, our whole family is dependent upon the church for support. Just at this season we receive very few contributions. We made some necessary improvements this summer, we have bought a part of our coal for the winter, we are getting the winter clothing for the children, and, in a family like ours, where numberless wants are to be supplied at this time, contributions never come amiss.

Where the money will come from to pay the debt which we have already incurred in making necessary provisions we do not as yet know; however we trust in the continued care of our heavenly Father and the liberality of His people to support this work, for it is worthy of support.

Let the church at the coming Thanksgiving season render due thanks to the Giver of every good and perfect gift with overflowing hearts and overflowing purses contributing to the support of all the interests of the church, and among others *do not forget the orphans.*

THOS. M. YUNDT,
Bethany Orphans' Home, Womelsdorf, Pa.

Report of the Foreign Missionary Secretary.

The following report reached the Stated *Clerk after Synod adjourned, and is here in*serted, at the request of the Secretary, for the information of Synod:

To the Pittsburgh Synod of the Reformed Church in the United States.

DEAR FATHERS AND BRETHREN:—In the providence of God, it becomes my duty to transmit to your reverend body, a report of the progress and prospects of our mission in Japan. The hand that wrote the last annual report is silent in death, and the whole Church mourns the loss of the late efficient Secretary.

You will pardon my reference to a coincidence, which to me is remarkable, since I have been chosen the successor of dear Doctor Johnston. By a singular providence I was the last friend to visit this good brother before he died. I felt that the place was holy, for the angels were already waiting to bear his spirit into the home of the blest. When I bade him the final farewell, he gave me his usual blessing at parting—"The Lord be with you." And now, I pray God, that his mantle may have fallen on me *then* and *there.*

It is very difficult to furnish an accurate report of the constantly growing work in Japan. The experiences are so varied, that a new statement becomes needful every day. The little tract, which I enclose for your consideration, will give you some idea of our present interests in Japan. Our Church has done a great and noble work there in a short time. Let us thank the Lord for it.

The Board feels the importance of increasing our present force, in order to reap a large harvest of souls in that heathen empire. Time is precious everywhere, but it is especially precious in Japan. We cannot tell what a day may bring forth. We have met an urgent demand by establishing a Girls' School in Sendai, but we need the proper buildings to carry out our grand project.

In a recent letter, one of the lady teachers, Miss Lizzie R. Poorbaugh, writes:—"Only yesterday I was told, on good authority, that the educational department of the Government is only waiting to give us a chance, and that if we do not improve our chance at an early day, a Government school for girls will be opened. Such an event would work a complete change in our affairs." I fear, if the Government will start a rival school at Sendai, it will impede our Mission work.

DEAR BRETHREN:—God's kingdom will come in Japan as it has come in America, but whether we, as a Church, will receive the blessing from the Lord for its coming depends upon a right use of our golden opportunities.

It seems to me, our Church cannot withdraw from, and will not tarry in, the present conflict of light against darkness among that interesting and promising people.

Japan is on the eve of a mighty change. There is no other nation in the wide, wide world that bids so fair to enlist itself under the crimson banner of King Emmanuel. Japan is ripe for the Christian religion. Souls hunger for the bread of life. Crowds gather even in theatres to hear the preachers of the Word. Delay to supply them with the Gospel is dangerous. *Do we realize our solemn responsibility? Will we help to make Japan a Christian nation?*

Let me earnestly commend the glorious cause, which our senior missionary—the Rev. A. D. Gring—will present to you at this meeting. He a "beloved brother and faithful minister in the Lord, 'will' make known to you all things; whom 'we' have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."

May his presence amongst you feed the sacred flame of love for Missions in your hearts.

Thanking you for your liberality in the past, and believing that you will abound in this grace also, in the future, we commit our Foreign cause to the Lord, to whom be all the glory.

Affectionately yours,
ALLEN R. BARTHOLOMEW,
Secretary.

Pottsville, Pa., Sept. 28th, 1887.

Synod of the Potomac.

The fifteenth annual meeting of the Synod of the Potomac was held in the Reformed Church of Mechanicsburg, Cumberland Co., Pa., commencing on Tuesday evening, October 11th, and ending on the following Monday evening, at 10 o'clock. Quite a number of those who had been chosen as delegates failed to attend. This was notably the case with the eldership. Zion's Classis was represented by 4 ministers and 3 elders, Maryland Classis by 11 ministers and 5 elders, Mercersburg Classis by 5 ministers and 4 elders, Virginia Classis by 5 ministers and 4 elders, North Carolina Classis by 1 minister, Gettysburg Classis by 6 ministers and 4 elders, Carlisle Classis by 4 ministers and 4 elders, Juniata Classis by 7 ministers and 5 elders, and the Classes of San Francisco and Portland-Oregon were unrepresented. There was an unusually large number of advisory members present from the Classes of the Synod and also from the Synod of the Reformed Church in the United States.

The opening sermon was preached by the retiring President, Rev. Wm. Goodrich, on Tuesday evening, from Acts 10: 38.

Rev. J. A. Hoffheins was chosen President; Rev. D. S. Dieffenbacher, vice-president; Rev. J. D. Miller, corresponding secretary; Elder Henry Wirt, treasurer; and Rev. S. S. Miller, reading clerk.

The usual standing committees were announced by the President of Synod on Wednesday morning.

The amended Rules of Order as adopted by the late General Synod at Akron, Ohio, were adopted as the Synod's Rules of Order in the transaction of business, were read, and were used accordingly.

The Treasurer's report, which was submitted on Wednesday afternoon, acknowledges the receipt of $6,500.61, including funds for Contingent Fund, Mercersburg College, Wichita College, Theological Seminary, Harbor Missions, and Washington Missions. The disbursements aggregate $5,538.66, leaving a balance in the treasury of $961.95.

The Board of Education reported twelve beneficiary students under its care and supervision, with five more applicants for assistance. Funds received for the cause, $2,085.79; expended, $1,511.79; in treasury, $574.00. This will all be disbursed among the beneficiaries within the next three months, unless largely supplemented by additional funds. This Synod apportioned $3 000 among the Classes for this arm of church work so that all worthy applicants for aid in their preparation for the holy ministry may receive the help needed.

The Board of Regents of Mercersburg College reported considerable repairs done to the property of the College, chiefly in placing new roofs wholly or partially on a number of the building and some painting done. Debts to the amount of between six and seven hundred dollars have been cancelled during the year, and interest on mortgage and judgments met. The Synod kindly apportioned $800 to aid in reducing the indebtedness, and took other favorable action looking to the prosperity of the college. Thursday evening was devoted to educational matters, the evening having been set apart for this purpose by the Synod at Mercersburg a year ago. The first topic, "The Expediency of the Synod of the Potomac maintaining a college in her own bounds, for her own Educational Work," was favorably and ably discussed by Revs. Dr. A. H. Kremer and N. H. Skyles. In the same manner the second topic, "The Locality and Character of such an Institution," was treated by Revs. S. L. Whitmore and T. F. Hoffmeier.

The Treasurer reported the following Classes in arrears in their apportionments for Wichita College, made a year ago, namely: Zion's Classis $416.00, Juniata Classis $307.54, Maryland Classis $267.34, Carlisle Classis $157.25, and Mercersburg Classis $149.00. Inasmuch as $1,600.00 were borrowed June 30th, on four months' time, in order to pay the pledge to Wichita College in full, which loan must be met when due, the Synod ordered the Classes still in arrears on their respective apportionments, as reported by the Treasurer, to make arrangements to pay their arrearages immediately.

Friday evening was given to the observance of the Home Missionary Anniversary. Stirring addresses were made by Revs. A. C. Whitmer, H. Hilbish, and A. B. Stoner on Home Missions. Subsequently the Synod apportioned $5,500 for Home Missions, $1,500 for Church Building Fund, and $500 for special Church Extension in Baltimore.

Saturday evening was devoted to the Sunday-school Anniversary. Revs. Dr. Santee and M. H. Sangree spoke earnestly on "The Perils of the Youth of To-day," and Revs. S. S. Miller and C. J. Musser discussed "How to make Bible Study interesting in the Family."

Services preparatory to the Lord's Supper were held on Saturday afternoon at 2 o'clock, when Rev. W. H. Herbert preached, and Revs. I. N. Peightel and F. W. Brown had charge of the liturgical services.

Sunday-school services were held at 9 o'clock on Sunday morning, when addresses were made by Revs. D. B. Schneder and A. D. Gring.

Communion services followed at 10.30 o'clock, the sermon being preached by Rev. C. J. Musser, and the liturgical and communion services being in charge of the officers of the Synod. The number of guests at the Lord's table was quite large. The attendance upon all the services, during the sessions of Synod, was remarkably good, manifesting the deep interest of the membership of the congregation and citizens in them.

On Sunday evening an interesting service relating to Foreign Missions was held, when Missionaries D. B. Schneder and A. D. Gring made addresses. At the close of their addresses an unfortunate *fiasco* took place, which emptied the church without so much as a basket collection for the cause of Foreign Missions. On the following afternoon, the Synod, however, raised between five and six hundred dollars in pledges to send an additional missionary to Japan.

The following were elected as members of the several Boards of the Synod, namely: Board of Education, Revs. S. S. Miller, W. C. Cremer and J. D. Miller for three years. Board of Regents of Mercersburg College, Revs. W. M. Deatrick, T. F. Hoffmeier and B. R. Carnahan for three years. Synodic Board of Missions, Rev. L. Reiter for four years. Synod's Board of Trustees, Rev. D. N. Dittmar five years. Sunday-school Board, Rev. E. R. Deatrick, five years. Board of Publication, Elder G. S. Griffith, four years. Revs. Dr. Eschbach, J. C. Bowman and Dr. Santee were nominated for election by the Synod of the Reformed Church in the United States as members of the Board of Visitors, and Elders H. Wirt, I. Laucks, C. A. Shultz, H. W. Shriver, E. Slagle, and I. H. Keefer as members of the Board of Trustees of the Theological Seminary at Lancaster, Pa., for the period of one year.

The interests of the Reformed Church Publication Board engaged much of the time and attention of the Synod. But as the action adopted is conditional and lengthy, it is not deemed necessary to give it in this connection. Suffice it to say, that the action contemplates the payment of the debt resting on the establishment, and the lease or sale of the plant to an individual or company who may manage it financially in a more successful manner to the welfare of the Church.

Much routine business engaged the consideration of the Synod from day to day. The weather was fine and balmy. The meeting was very harmonious and pleasant.

The next annual meeting of the Synod, which is to be a delegated body, is to be held at Woodstock, Shenandoah county, Va., commencing on Tuesday evening, October 9th, 1888.

The thanks of the Synod were unanimously tendered to the pastor and members of the Reformed church of Mechanicsburg for their very kind and hospitable entertainment.

Owing to some imperfection of the statistics to be remedied, they are not herewith given.

May the Great Head of the Church crown with His richest blessing the labors of His servants. STATED CLERK.

Mercersburg, Pa.

A New Christmas Service.

We have in press a new Christmas Service, which will soon be ready for distribution. It is designed for permanent use, that is, to be used every year—without change of hymns, lessons or responses.

Many have felt the need of such a service—they feel that a change of service every year is not desirable and best. Rather, one properly prepared should be used year after year, until it has become hallowed by use, as in the case of the service for the Holy Communion.

It is entitled—AN ORDER OF WORSHIP FOR CHRISTMAS.

It will be printed on good paper, and will have a cover to preserve it for frequent use. Appropriate music accompanies the hymns.

It will be sold at the rate of—100 copies, $4.00; specimen copies, 5 cents.

SUPERINTENDENT.

Rev. H. K. Binkley obtained six new subscribers for the MESSENGER in the Orbisonia charge, Rev. Seigel, pastor.

Central Synod.

[Condensed from the *Christian World.*]

The Central Synod convened in sixth annual session in the Fourth Reformed church, Cleveland, O., on Wednesday evening, September 21, 1887, at 7.30 P. M., and was opened by sermon by the retiring president, Rev. H. Nau, of New Bavaria, O., from Rev. 3: 8. Rev. J. Dahlman, D. D., of Akron, O., was chosen president, Rev. Roentgen, of Cleveland, corresponding secretary. Rev. J. Bachman continued stated clerk.

On Thursday morning the standing committees were announced. The day was largely spent in hearing the reports of the various boards, which show a commendable state of progress. The Theological Seminary at Franklin, Wis., expended nearly $8,000, and had a balance of $1,000 in the treasury.

The Board of Publication shows a net profit of $6,090 over all expenses, of which ten per cent. is devoted to Home Missions in the bounds of this Synod. The Orphans' Home at Ft. Wayne is in a flourishing condition. The debt of the Home has been reduced from $9,000 to $3,500 during the three years of its existence. Receipts for the Home during the year were $6,862, expenditures, $6,463.

Rev. C. F. Kriete, the delegate from the Northwest Synod, was heard, and the president responded in fitting terms to the fraternal greetings, and sent greetings to his Synod.

A most notable feature in these addresses was the felt want expressed by these brethren of a larger number of men who can preach both German and English to supply our charges, which are in transition for the best interests of the Church.

The first hour of Friday morning's session of the Central Synod of the Reformed Church, was given to a visit to Calvin College. The Synod met with the faculty and students in the chapel. After brief religious exercises, the president of the institution addressed the Synod, referring to the struggles of this college for its existence, and its encouraging prospects. He also dwelt on the purpose of the college—to give its students a thorough training in the English and German languages, and above all a truly Christian training.

The Synod took up its work at 10 o'clock.

An invitation was accepted from the ministerial conference that the Synod unite in the mission services to be held in Music Hall, on Saturday afternoon, at which Missionary Gring, of Japan, was the principal speaker. The committee on minutes of the General Synod then reported, and the first item, relating to a change in the rules of order, was adopted.

The regular order of business at the afternoon session was laid on the table to greet the returned Japan missionary, A. D. Gring, and the missionary-elect, D. B. Schneder. The president addressed these brethren in words of kindly greeting and encouragement.

The Synod then resumed action on the proceedings of the General Synod. A number of items relating to the work of missions were referred to a standing committee on missions. A resolution recommending the Society for the Aid of Dependent Ministers and Ministers' Widows was adopted, and a collection is to be taken in each church annually for this cause. An item on Sunday-school publications was discussed and referred. An item calling on all Synods to unite in earnest and persistent Christian effort for the eradication of the evils of intemperance was discussed and adopted.

The committee on nominations reported. The report was modified, and the hour for elections fixed. The routine business called for by the report on the minutes of the Classes was attended to.

Rev. F. Strassner, of Orrville, preached the sermon preparatory to the communion. His text was: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—(Matt. 5: 3). He argued that the poverty of man is the necessity of salvation: the riches of God's grace is the blessedness of our salvation, making special reference to the communion.

At the Saturday morning session the report of the treasurer of the mission board was read, showing a total of receipts, $5 597; outlay, $4 638; in treasury, $959. The report of the Board of Church Erection showed that a number of missions received aid in securing church property. The most important is a new mission recently organized in St. Louis. The receipts of the board were $2,738 24. Rev. Mr. Braun was authorized to raise funds in the bounds of the Synod to rebuild the Reformed church at Wheeling.

The afternoon session was preceded by half an hour's conference relating to aid for invalids, superannuated ministers and their families. The order of the day was the election of representatives of the Synod on the various church boards. This resulted as follows: Trustees of Synod, J. H. Kline, D. D., and H. Schrorer; director of publishing house, J. Bachman; Orphans' Home Board,

Continued on 8th Page.

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ALMANACS for 1888.

The Eastern Almanac for 1888 will be ready November 1st next.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

Its pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one.

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100 Copies,	**$5.00**
50 "	**2.75**
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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
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THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin,	**$ .75**
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Miscellaneous.

Unto the Hills.

The narrow path of daily duty lies
Along the plain, beset with many ills;
And treading this, I lift my longing eyes
To read a lesson in the distant hills.

In early spring I see the freshening grass,
The many trees take on their tints of green,
A stir of life, and then it comes to pass;
My heart grows soft while gazing on the scene.

I think of Him whose tender grace and care
Are over all His works; and while He gently clothes
The barren hills with verdure, doth prepare
A holy beauty for the souls He loves.

Through lengthening summer days the great hills lie
In calm content, bathed in the golden light;
So would I rest myself in love, which I
Can measure not in length, or breadth, or height.

O gracious lesson, writ so large and fair
Across the pages of the wooded slopes,
Of love divine as free as summer air,
Great as our need, and larger than our hopes!

With heart and eyes uplifted, now behold
A miracle of nature. Up and down
The hills the green is changed to gold,
And finished summer wears a glowing crown.

So by God's grace I feel it is with me—
Life ripens into glory. I fear no ill
When, upon looking once again, I see
All life and beauty gone from off the hill.

Sharply defined against the wintry sky
The everlasting hills appear at length,
A type of God's eternal verity,
Unmoved, immovable, strong with His mighty strength.

Through all the changing seasons thus I find
Fresh help and comfort on my toilsome way.
To God I look, on Him I stay my mind,
He saves me, guides me, keeps me day by day.

—*S. S. Times.*

Selections.

Two homes hath God from which He ne'er will part—
The highest heaven and the humblest heart.
—*Selected.*

The infinite distance between the Creator and the noblest of all creatures can never be measured, nor exhausted by endless addition of finite degrees.—*Bentley.*

"Prayer is the key of the morning and the lock of the night." Happy is the family whose day holds nothing which the one may not fitly open, and the other peacefully close.

There is nothing so delightful as the hearing or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato.*

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained obscure because their timidity has prevented them from making a first effort.—*Rev. Sydney Smith.*

Personal.

The Rev. Dr. Parker intends to remain in this country until the end of January.

San Diego's richest Chinaman is dead. His name was Sow Kee, and his estate is worth $500,000.

B. M. Peshdimaljian, of Armenia, Asia, passed the best examination of the candidates for admission to the Divinity School at Tuft's College.

Mrs. John Jacob Astor pays her chief cook $7,000 per annum, and then has to content herself with eating the plainest kind of fare. She is troubled with dyspepsia in its worst form.

General Sheridan lives simply but comfortably in the house on Rhode Island Ave., Washington, bought with the fund presented to him by his admirers after the war. He is at his office early in the morning, usually walking down in fair weather.

It is said that Miss Caldwell, the lady who has donated a third of a million dollars to the new Catholic University, has been exceedingly annoyed at the rumor that she had decided to withdraw her gift. Such a rumor has no foundation; and the legal preliminaries for the fulfillment of her offer, are now being arranged.

King Humbert of Italy often causes annoyance and embarrassment by taking fancy to any little novelty which he may see in the hands of any of his courtiers. No matter what it is—a cane of rare wood, a jewel set in some curious way, or a fantastic watch—his Majesty will show such an intense desire to possess it, that finally the object is offered him, and it is always replaced by a present of double or triple its value.

The London Chronicle's correspondent, at Berlin, under date of October 14th, says he has learned from an unimpeachable authority that the condition of the German Crown Prince is precarious, and that Dr. Mackenzie's treatment has failed; that the Prince became so weak at Toblach that he could travel only by easy stages, and that he positively refuses to submit to any further operation, although the original symptoms have reappeared.

Science and Art.

A New York man has succeeded in taking photographs by the flash of a pistol shot.

M. Doremus says that the lightest tissues can be rendered uninflammable by dipping them in a solution of phosphate of ammonia in water. It will be found impossible to set on fire the fabric so treated.

The Western Union Company cabled to London the times at which the yachts in the recent race passed Sandy Hook Point in seventy seconds, telegraphic speed which has never before been equalled in actual business working.

The remains of a great Roman building are being brought to light at the steamboat station of Fischen, on the Ammersee, in Bavaria. Already a frontage of one hundred and twenty feet, with eight separate rooms, has been cleared, and a cellar has been discovered.

It is said that small cast-iron ornaments that have been broken may be soldered by cleaning the surfaces to be united of all impurities, then rubbing them with a brass wire brush till they are covered with the brass. These surfaces can then be tinned and soldered as readily as brass articles.

Petroleum is now used to generate steam in boilers used to run steam threshing-machines. The danger from sparks in the use of wood and coal in the vicinity of great quantities of combustible matter is very great. The petroleum fires give forth no sparks, and will, therefore, much reduce the hazard of barn-burning at threshing time.

From France comes the announcement of a newly-invented rotary printing machine, which is said to print, superpose, and fold publications from two rolls of paper, if so desired. Suitable devices are provided—there are four cutting and folding cylinders, two of which cut and fold the sheets from one roll, while the other two operate upon the remaining one. Each of the two pairs of cylinders are, however, capable independently of cutting and folding the sheets.

Items of Interest.

The Capitol at Washington is being put in condition for the assemblage of Congress. A new carpet has been cut and fitted to the floor of the Senate chamber and will be laid in a few days.

A Blue book has been issued, giving the general annual return of the British army for the year 1886, with abstracts for the years 1867 to 1886 inclusive. The average effective strength of the regular army during the year was 203,805 of all ranks as compared with 198,064 in 1885 and 200,335 in 1867, which is the earliest given in the return. According to the latest return, received on January 1 of the present year, the general total at home and abroad was 208,357 men, of whom 102,197 were at home, 9,289 in Egypt, 24,889 in the colonies and 70,790 in the East Indies.

Asheville is the only place in North Carolina where the President and his party will stop. Asheville is in Buncombe county. This county was named after Colonel Alfred Buncombe, of Buncombe Hall, near Edenton, who came of a fine old English family. He raised, equipped, and led a regiment in the revolutionary war. Fifty years ago the representative from that county in the State Legislature made a florid speech on a local issue which he innocently explained was especially intended for Buncombe. Thus originated an expression which has now a permanent place in the language.

No ridiculous yarn about the United States has yet been invented that will not find publicity and credence in England. Here, for instance, "the London Court Journal," which says that at a dinner recently given by a young American millionaire, after the host had displayed immense sums of bank notes and many costly gems, "he gave his leg a smart tap with a knife, when it emitted a sweet, soft, ringing tone, which fell pleasantly on the ear and said: 'That, my friends, is made of virgin California gold, and the garter is of diamonds of the first water.' They verified the fact as he rolled up his trousers."—*N. Y. Tribune.*

Applicant for work—Do you want to employ any more help, sir? Proprietor—Yes, I believe we are a little short-handed. Are you sure you understand the business? Applicant—I ought to. I've worked at it for twenty years, and I can bring you recommendations from every man I ever worked for. Proprietor—Can't you come in again? The office boy is out just now, and the porter and the private watchman are holding a labor meeting. I'll state your case to them when they are disengaged, and if they are willing I shall be glad to hire you. But I'll tell you frankly that though I may be able to get the consent of the private watchman and the porter, I'm somewhat in doubt about the office-boy. He's awfully particular. However, it'll do no harm to call again.

Prince Edward Island, which lies between New Brunswick and Newfoundland, has heretofore held an isolated position, particularly in winter, when communication with the mainland is almost entirely cut off in consequence of the ice. This is about to be changed, and communication with New York and the United States generally by rail seems to be a thing of the near future. To a New York "Mail and Express" reporter it was explained: "A marine subway is being constructed by a well-known New York engineer, through which, in all seasons of the year, freight and passenger trains will pass between New Brunswick and the Island. Already there is railway communication between the former province and this city (New York), and this will be the connecting link. The subway will be nine miles in length. Soundings have been made by the Dominion Government, the route fixed and wharves constructed on the New Brunswick side."

The Childs memorial at Stratford-on-Avon, which was dedicated October 17th, combines drinking fountains for man, cattle, and dogs, and a four-dial clock, to be illuminated at night, and furnished with musical chimes. It is built of polished Scotch granite and Yorkshire freestone, and is about fifty feet in height. The design is bold and significant, the carving profuse and rich. In the base are the troughs and basins of the fountain of polished Peterhead granite. Over these on the four sides are pointed marble arches on columns with carved capitals. In the four rectangular spaces beneath the springing lines of the arches are the following inscriptions, selected and arranged by Dr. Macauley, editor of the *Leisure Hour*, and an intimate friend of the donor:

1. "The gift of an American citizen, George W. Childs, LL.D., of Philadelphia, to the town of Shakespeare, in the Jubilee year of Queen Victoria." 2. "In her days every man shall eat in safety under his own vine what he plants and sing the merry songs of peace to all his neighbors. God shall be truly known; and those about her from her shall read the perfect ways of honor, and by those claim their greatness not by blood."—*Henry VIII*, act v, scene 3. '3. Ten thousand honors and blessings on the bard who hath gilded the dull realities of life with innocent illusions." — Washington Irving's *Stratford-on-Avon*. 4. Over the drinking fountain: "Honest water, which ne'er left man i' the mire."—*Timon of Athens*, act 1, scene 2.

In the second story are arcades of three arches, with circular turrets at the corners, and in the upper story the four dials of the clock under enriched gables, with finials representing mustard-seed, cobweb, moth, pea blossom. The buttresses of the lower story terminate in lions and eagles alternately, bearing shields, with the arms of Great Britain and with the Stars and Stripes of the United States. The entire cost of this present, including the work on the foundations, was borne by Mr. Childs, and amounted to $60,000.

Useful Hints and Recipes.

One of the largest britannia firms in New England recommends the following to clean silver: One-half pound of sal soda added to eight quarts of water; when at a boiling heat dip the pieces of silver, and immediately wash in soap-suds, and wipe dry with a piece of cotton flannel.

Prof. Virchow says, concerning the keeping windows open in sleeping apartments—"The vitiated air can only rush out when the temperature inside differs from that outside; it remains stationary when the air inside is already of equal temperature with that outside. In that case serious complications may be the consequence, and many persons have paid their mistaken notion with their life."

Boston Papers Please Copy.—Dr. Ephraim Cutter, in an article on the preparation of baked beans, gives some rules, among which, the following, by which the proper degree of cooking may be tested: It will be known by the softness of the beans in the mouth between the teeth, by the taste, and by the microscope showing the starch grains broken up and mixed in one homogeneous mass that will not polarize light with a selenite plate.

A valuable kind of dry pocket glue is now made by combining twelve parts of good glue and five parts of sugar. The glue is boiled until it is entirely dissolved, the sugar is then put into the glue, and the mass is evaporated until it is found to become hard on cooling. Lukewarm water melts it very readily, and the article proves excellent for use in causing paper to adhere firmly, cleanly and without producing the slightest disagreeable odor.

The best method of cleansing Russia iron stove-pipe of rust is to dip the pipe in a solution of one part of sulphuric acid and ten of water, and then immerse in a bath of hot lime water; finally rub with dry sawdust. To black or polish and make Russia stove-pipe look like new, take of asphaltum two pounds, boiled linseed oil one pint, oil of turpentine two quarts; fuse the asphaltum in an iron pot, boil the linseed oil and add while hot; stir well and remove from the fire. When partially cooled add the oil of turpentine. Some makers add dryers. Japan is better than paint to keep tin from rusting.—*Manufacturers' Gazette.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Stall's Lutheran Year-Book and Historical Quarterly for 1887, complete in 4 Nos., 330 pp. Subscription 50 cents, single nos., 25 cts. each. For sale by the editor, Rev. Sylvanus Stall, A.M., Lancaster, Pa.

The Lutheran church in the United States has grown more than twice as much during the last 20 years as during the 250 years previous. It now occupies the fourth place, numerically, and will soon occupy the third place. Stall's Year-Book and Quarterlies present this "Mother Church of the Reformation" and is of value to all who would acquaint themselves with this branch of the Christian church which is so strong throughout Europe that it embraces in its communion fully one-half of the entire Protestant population of the globe. The May and August Nos., combined in one issue, contain 133 pictures of Lutheran institutions, churches, pastors, etc., etc., is called the Art Edition and sells at 25 cents. The Year-Book for 1888 is promised by November first.

The Lutheran Quarterly. October, 1887. Edited by E. J. Wolf, D.D., and P. M. Bikle, Ph.D., with the special co-operation of M. Valentine, D.D., LL.D. Gettysburg. Terms—$3 per annum, in advance.

School teachers are now beginning the fall term of school, and the subject of singing books will naturally come under their notice. The latest book of this kind for public schools and juvenile classes, is "United Voices," by L. O. Emerson. It is a general (not graded) collection of school songs such as are always in order and frequently needed. Teachers and scholars get tired of an old book, however good, and are greatly freshened and encouraged by a new one. Price per single copy 50 cents; mailed to any address on receipt of price. Liberal discounts to schools and teachers. Specimen pages free. Oliver Ditson & Co., Boston.

Littell's Living Age. The numbers of Littell's Living Age for the weeks ending October 15th and 22d, contain—A Great Lesson, by the Duke of Argyll, Nineteenth Century; Masaniello, Temple Bar; Donatello, and the Unveiling of the Facade of the Duomo at Florence, National Review; Realism and Idealism, Fortnightly Review; The Last Day of Windsor Forest, National Review; Some Clerical Reminiscences, Temple Bar; A Carthusian Monastery near Meran, Spectator; The Ubiquity of the Jewish Race, Jewish World; The Country Parson as he was and as he is, Blackwood; The Present State of the Novel, Fortnightly; Mr. Twining's Letters, Temple Bar; The Story of Zebehr, as told by Himself, Contemporary; Morphinomania, by Dr. Seymour J. Sharkey, Nineteenth Century; Linnæus, All the Year Round; Contemporary Despatches by a Foreign Minister during the Early Years of Charles I., St. James' Gazette; Wordsworth's Grave, National Review; with instalments of "Major and Minor," by W. E. Norris, "A Secret Inheritance," by B. L. Farjeon, "Major Lawrence, F. L. S.," and "Richard Cable, the Lightshipman," Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At Williamsport, Pa., October 11, 1887, by Rev. D. H. Leader, Mr. Charles S. Rice to Miss Ella Hunt, both of Williamsport.

On the 12th inst., by the Rev. Calvin U. Heilman, of Alexandria, Pa., Mr. Henry E. Rorich, Altoona, Pa., to Miss Jennie B. Work, of Alexandria, Pa.

On the 13th inst., by the same, Mr. Irvin P. McCreary, of Erie, Pa., to Miss Olma Rosella Hoffer, of Alexandria, Pa.

On the 18th inst., in St. Paul's Reformed church, Reading, Pa., by Rev. B. Bausman, Mr. Calvin M. Dechant to Miss Lucy E. Clewell, both of the aforesaid city. The groom is a son of Rev. F. W. Dechant.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Died.—October 7th, 1887, near Slatington, Lehigh county, Pa., Mr. Oliver G. Peter, aged 21 years, 1 month and 2 days.

Tribute of Respect.

At a special meeting of the Zwinglian Literary Society of Ursinus College, Collegeville, Pa., the following resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, our Heavenly Father, in His infinite wisdom, to remove from amongst us our worthy and esteemed brother and co-worker, Oliver G. Peter, therefore,

Resolved, That as a just tribute to the memory of the departed, who was so talented and labored so earnestly amongst us in literary pursuits, we deeply mourn the loss of one who is worthy of our sincerest respects and regards.

Resolved, That in the death of our beloved brother the Zwinglian Literary Society has lost a most worthy and devoted member, who was ever willing to labor for the interests and welfare of the society.

Resolved, That we bow submissively to the will of Him who doeth all things well, and that we sincerely condole with the family of the deceased in the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this testimonial of our sympathy and sorrow be forwarded to the bereaved family of the departed, and that these resolutions be printed in the Ursinus College Bulletin, the Messenger, and Allentown Frieden's Bote.

W. H. Wotring, I. C. Fisher, E. W. Lentz, J. W. Bell, C. D. Yost, I. F. Wagner, Committee.

Died.—At Calliope, Iowa, October 1st, 1887, at the home of his son, John Henry Bauman, aged 84 years, 3 months and 13 days.

The deceased was born in the village of Eberschutz, Hesse Cassel, Germany. In the year 1836 he, with wife and three children, emigrated to this country, and settled in Greene county, Ohio. Five children were added to the family, all of whom were faithfully brought up in the nurture and admonition of the Lord. They were members of the Beaver congregation, of which Rev. D. Winters, D.D., was pastor. In the year 1845 the family settled in Williams county, Ohio, where, for a time, there was no Reformed congregation. The following year Rev. R. R. Salter found a few families around Lafayette, where he organized a congregation and built a church, of which he was an active member. During his stay there of twenty-four years his wife and four children died. During the last eighteen years he has lived at Zwingle, Iowa, and has been an active member of the Reformed congregation there, of which his eldest son, Rev. F. C. Bauman, is pastor. In August he removed with his son to Calliope, Iowa, where he soon after took sick, which, after two weeks of intense suffering, terminated his earthly career.

Father Bauman was a devout Christian. The parents brought with them from the old world an ardent love for the Reformed church, and they lived to see their children and grandchildren all brought up in the same faith—a son being his pastor, and a grandson, Rev. J. N. Bauman, who is pastor at Delmont, Pa.

During the last years of his life he declined in health. For years he longed for his eternal home, and the Lord enabled him at last to realize his hope to depart and be with his Lord.

Died.—In Lebanon, Pa., Thursday, October 6th, 1887, Bertha L., daughter of H. K. and Catherine Bentz, aged 27 years and 8 months.

She was born in Philadelphia, February 13th, 1860, baptized by Dr. S. H. Giesy, June 14th, of the same year, and confirmed by Dr. T. S. Johnston at Easton, 1884.

This young lady was a most brilliant example of the extent to which it is possible for one, under the sanctifying influence of the Holy Ghost, to become submissive to the mysterious providence of God. As a little child she gave every evidence of becoming an extraordinary woman. She was beautiful of person; had a bright, sparkling mind, and an energy of will which, without any tendency to run into extremes, was most remarkable. At the age of four years, however, a physician in Philadelphia salivated her, which in time, necessitated a surgical operation upon her face; and although this seemed to have been successful, bone disease subsequently set in, which ever after gave her much suffering; but the rapid progress of which during the last three years made her the sufferer of inexpressible torture. But the spirit in which she endured all this was a perfect marvel. Notwithstanding the severe pain which she experienced, and the disfigurement of her naturally attractive face, a murmur about it was never heard fall from her lips; she received it with calm, and even cheerful resignation to the will of God.

Instead of having to be *urged* to recognise Divine Providence in her affliction, she frequently volunteered the acknowledgment to those who sympathized with her, that she had no doubt that her experience was controlled by the unerring wisdom of a kind, heavenly Father. Indeed the entire conduct which she maintained was so thoroughly after our blessed Master's that to converse with her was a hallowed privilege. The church occupied the first and dearest place in her heart, its sacraments and means of grace always met her longing desire, and she always evinced the warmest interest in the gathering of souls into the saving fold of Christ.

On Thursday, the 6th inst., she fell calmly and sweetly asleep in Jesus, leaving behind her the sweet fragrance of a piety which will forever be a blessing, not only in the family circle to which she belonged, but to all who had any correct knowledge of her beautiful character. After services in St. John's Reformed church, of which she was a member, we laid her to rest on Monday, at 1.30 o'clock, in Mount Lebanon Cemetery, rejoicing in the hope of her resurrection at the last day to a blissful immortality; and now since we realize that she is gone from us we feel like giving something of

"The Gospel of her precious, Christian life.
We owe it to herself and to the world.
Grateful for her tender ministry
In life and death, we bring these leaves entwined
With her own roses, dewy with our tears,
And lay them as the tribute of our love,
Upon the grave which holds her sacred dust."

R.

Died.—October 11, 1887, at the residence of her son, John Hamer, Esq., Hooversville, Pa., Mrs. Catharine Hamer, aged 78 years, 7 months and 17 days.

The deceased was the wife of Jno. Hamer, who departed this life about 21 years ago. She was the mother of six sons and four daughters—seven of whom are still living—and the mother of forty-one grandchildren and two great-grandchildren.

Her maiden name was Catharine Custer. Early in life, under the pastorate of Rev. Henry Giese, she was received into the communion of the Reformed church, of which she has ever remained a most faithful member. She will be greatly missed in her church and among the large circle of her relatives and friends.

We rejoice to think our loss here will be heaven's gain. "Like as a shock of corn cometh in his season." Job v. 26.

W. D. L.

Acknowledgments.

St. Paul's Orphans' Home, Butler, Pa.

Offerings.

Beams charge, Somerset county, Pa., Rev. I. N. Burger, per Rev. J. M. Schick,	$11 00
Henry Reese, O., per Rev. E. K. Kremer,	1 00
Trinity Reformed S. S., Rockwood, Pa., per J. M. Wolfersberger	3 50
S. S., Martinsburg, W. Va., per Rev. J. A. Hoffheins,	5 00
Edward and Netta Beck, Mt. Eaton, O.,	2 00
Rev. Anson Hassler, Fort Wayn, Ind.,	2 00
Master Eugene Smith, Hillsboro, Ohio, (Potato Patch),	50
Zwingli, Iowa, per Rev. J. C. Bowman,	5 00
St. Paul's Church S. S., Butler, Pa.,	7 00
Fremont S. S., O., per Rev. J. T. Hale,	5 00
David's Church, O., Children's Day, per Rev. J. B. Henry,	5 00
North Lima, O., do., per Mr. Martin Grove,	7 25
St. Petersburg, Pa., do., per Rev. S. Z. Beam,	13 11
St. Paul's Church S. S., Butler, Pa., do., by Prof. Mackey,	29 00
Henshue do., do.,	6 00
Mohican S. S., O., per Rev. Jacob Ihle,	9 15
Proceeds from Orphan Box at the Home,	2 56

B. Wolff, Jr., Treasurer.

304 Wood St., Pittsburg, Pa.

Beneficiary Education.

Receipts from June 1st to October 1st, 1887.

Interest on Nicholas Gruber legacy, per Rev. Dr. Rupley, treas. Juniata Cl.,		$112 74
Ev. Ref. Ch. of Frederick, per Rev. S. S. Miller, treas. Md. Cl.,		90 00
Silver Run Charge,	do.,	50 00
Manchester "	do.,	22 31
Union Bridge "	do.,	20 00
Clear Spring "	do.,	7 61
Glade "	do.,	5 00
Mount Pleasant "	do.,	2 00
	Amount,	$309 66

Wm. M. Deatrick,
Treasurer Board of Education.

Mercersburg, Pa., Oct. 1st, 1887.

Acknowledgment.

Received for the Woman's Missionary Society of General Synod, from time of organization to Oct 1st, 1887.

Collection at General Synod,	$50 00
For Sioux City Mission.	
Rev. P. Herbruck, D D., Canton, O.,	5 00
Ladies' Society, St. Paul's Ref. ch., Reading, Pa., per Mrs. Bausman,	25 00
Ladies' Society, First Ref. ch., Canton, Ohio, per Rev. J. B. Rust,	5 00
Rev. J. H. Beck, Mt. Eaton, O.,	3 00
Woman's Missionary Society, Xenia, O., Ref. ch., per Mrs. Yockey,	15 00
Gleaners' Missionary Society, Butler, Pa., per Clara Limberg,	12 50
	$115 50

Thankfully received,
Mrs. J. A. Keller,
Treasurer W. M. S. General Synod.

Hartville, O., Sept 30, 1887.

Religious Intelligence.

Home.

The principal figures of the report of the Treasurer of the A. B. C. F. M. are as follows: Expended on missions $642,657.71, cost of agencies $9,900.80, cost of publications $2,600.73, cost of administration $24,217.57. The receipts were $679,572 54, of which donations are credited with $366 958 40, interest on General Permanent Fund amounts to $11,071.28, and legacies $98,414.59. The Asa Otis legacy also furnished $48,808.31 and the S. W. Swett legacy $154,319.96. The Treasurer had a balance in hand of $1,577.13 on August 31st.

Twenty-six missionaries sailed last week to join Bishop Taylor in Africa. According to Bishop Taylor's plan they are to be self-supporting, and they carried with them household utensils, agricultural implements, etc. They expect to reach their destination in the interior of Africa about Jan. 1st. The party included Messrs. George P. Gall, Wilbur W. Cadle, H. Garwood, William Schneidmiller, Andrew Ortlippe, Alfred Johnson; Misses Lizzie McNeil, Rose A. Brower, Kate D. Meeker, Mr. and Mrs. Edwin Ashley and two children, Mr. and Mrs. L. D. Hillman and three children, Mr. and Mrs. E. H. Harned and two children, Miss Whitfield and Miss E. Deacon.

Rev. David Kerr, D. D., who died on the 14th inst., in Pittsburgh, aged seventy years, was the editor of *The United Presbyterian* for thirty-six years. He was Professor of Ecclesiastical History and Church Government in the United Presbyterian Theological Seminary in Allegheny City, and was president of Westminster College. He contributed more than any other man in the union of the Associate Presbyterian Church and the Associate Reformed Presbyterian Church in 1858, which resulted in the formation of the United Presbyterian Church. Dr. Kerr was Moderator of the General Assembly of 1866, and was delegate to the Pan-Presbyterian Councils in 1877 and in 1880.

At a negro camp-meeting at Hillsborough, Ill., the other day there was a bit of realism that carried one back to the days of the Passion Play. The preacher gave an eloquent discourse on the prodigal son. During its delivery a young darkey arrayed in picturesque and many colored tatters to represent the prodigal son stood in a clump of brushes waiting for his cue. At last the cue came in the shape of a powerful blast on a tin horn, when he rushed out and fell into the arms of the old preacher, who enacted the part of father. Then some sisters brought forward a fatted calf which had been previously killed and nicely roasted, and every one began to be merry just as in the days of old. The story as related sounds somewhat sacrilegious, but it was enacted by the colored brethren in entire good faith and without a suspicion of flippancy.

The Jewish congregation of Beth El Emeth, in this city, met last week in the synagogue, Franklin street, above Green, President Alfred T. Jones presiding. A committee was appointed and given power to effect the sale of the synagogue, either privately or publicly, and to sell also the organ and other property of the congregation, except such as may be required for further use, the surplus arising from the sale, after all obligations have been met, to be invested in good securities and the interest only to be used to defray the expenses of the congregation and to maintain the cemetery at Fifty-sixth and Market streets. The membership of the congregation, Mr. Jones says, has been falling off for some time and for pecuniary reasons the action of last week was agreed upon. The congregation was established in March, 1858, it is said, for the purpose of giving a pulpit to the late Rev. Isaac Leeser, who was succeeded by the Rev. George Jacobs, who died two years ago and who in turn was followed by the Rev. Joseph H. M. Chumaceiro, who has resigned, to take effect March 27th, 1888, the ending of the fiscal year. Mr. Jones says the congregation may take a room for divine worship and further than that its future action has not been decided upon.

The following is the text of the resolutions offered in the majority and minority reports made to the American Board of Missions during its recent sessions. The majority submitted this action:

Resolved, First, That we consider it a reason for profound gratitude to God that so much of enthusiastic devotion to the cause of missions has been awakened among the young men and young women of our land, and that this Board has been so amply sustained in its demand for funds and for laborers.

Second, That the Board adheres to the position taken at the last annual meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action.

Third, That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine.

George N. Boardman,
A. B. Robbins,
George R. Leavitt.
E. S. Jones,
J. N. Stickney.

The minority offered this as an amendment:

1. The Board reaffirms the position that neither this Board nor the Prudential Committee is in any sense a theological court, to settle doctrinal points of belief.

2. The Board also specially approves and commends the statement of the manual for missionary candidates that "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree." And it would have its missionaries always remember that they are sent to preach and teach these essential truths of Christianity.

3. The missionaries of this Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and of speech as are enjoyed by their ministerial brethren in this country. In the exercise of their rights they should have constant and careful regard to the work of their associates and to the harmony and effectiveness of the missions in which they labor.

4. All persons, otherwise well qualified, are to be regarded as acceptable candidates for missionary appointment, who heartily receive the fundamental truths of the Gospel, held in common by the churches, sustaining the Board and ascertained by their actual usages.

George P. Fisher. M. H. Buckham.

I assent to the above resolutions.

J. N. Stickney.

Foreign.

The receipts of the British Foreign and American Bible Societies from their origin to the present year are reported to be $160,578,463. The amount received by these societies for the last year amounted to $5,479 948.

The Roman Catholic Church has in Great Britain 1,600 chapels, 224 monasteries, 415 convents, 29 colleges, and 2,599 priests. The gains since 1870 have been as follows: Chapels 256, monasteries 155, convents 182, colleges 9, and priests 872.

There are still urgent calls for help for the sufferers from famine about Adana and Tarsus, in Central Turkey. The missionaries continue their appeal for help. Crowds of starving people have been surrounding the mission houses begging for relief.

The Reformed Church in Hungary has 1,980 regularly organized congregations, with 1,909 pastors. Its schools contain 202,398 pupils, with 2,278 teachers. Its theological colleges are attended by 300 students. In addition, services on behalf of scattered Protestants are occasionally held in some 3,261 places.

The Pope received 1,600 French pilgrims, headed by Count Mun, who had come to offer their congratulations on the occasion of his jubilee. While maintaining the necessity of state intervention to improve the lot of workmen, the Pope advised the pilgrims to turn a deaf ear to delusive promptings.

The Pope has appointed Cardinals Simeoni, Rampella, Monaco and Vannutelli to examine the law of guarantees, with the view of ascertaining whether a modus vivendi between the Vatican and Quirinal can be established. They are instructed to report what clauses the Pope should accept, what other is to be modified, what conditions the Papal See should exact, and finally, when the commission has settled upon the required modifications, whether it would be expedient to negotiate with Italy.

Cardinal Rampella has issued a circular to the Nuncios abroad, asking the views of the Governments to which they are accredited regarding the Pope's letter upon the necessity of temporal power for the head of the Church. France, Spain, Belgium and Austria have declined to express their opinion on the subject.

THE OZONE IN THE MOUNTAIN AIR.

Crowds of people journey to the Catskills, White Mountains and Alleghenies every summer to get cured of the hay fever. The ozone with which the mountain air is more or less charged unquestionably has a beneficial effect. But the proportion of *cures* is not large. Nobody is likely to take hay fever at an elevation of three or four thousand feet, but the people who carry it there in their systems do not always secure relief. "Get well at home, then *enjoy* the mountains," is good advice. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., with their Home Treatment of Compound Oxygen, have cured hay fever, bronchitis, asthma, and other throat and lung affections. Send to them for a pamphlet on the subject, which will be forwarded free.

Take care of the pence and the absconding cashier will take care of the pounds.

It is useless to attempt the cure of any disorder, if the blood is allowed to remain impure. Neuralgia and rheumatism are traceable to a disordered condition of the blood, and in numberless cases havs been cured by taking a few bottles of Ayer's Sarsaparilla.

Young Carrington: "Will you join me in the next set, Miss Elsa?" *Mr. Wholedriver* (of Oil City, Pa., speaking heavily): "Miss Commerford prefers standing, sir. I've asked her already!"—*Puck.*

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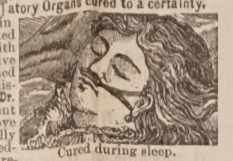

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Surplus over all liabilities	552,874, 22

Total Assets Jan. 1, 1887, $2,301,858 66.

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1887 1887

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L. Praik; Mission House Board, J. Dahlman, D. D.; Mission Board, H. Nau; Church Erection Board, F. Forwick; delegate to Synod of Northwest, A. Becker; delegate to Synod of Ohio, L. M. Kershner. An animated discussion followed relating to a transfer of mission operations in Japan from Tokio to Sendai.

The chairman on overtures read a letter from Rev. Mr. Horstmeier, the missionary in St. Louis, relating to his work and prospects in that city.

The committee on state of religion and statistics reported through its chairman, Rev. Mr. Nau, thus: "A spirit of profound earnestness pervades all the reports in our hands. The preaching of the Gospel and other means of grace receive faithful attention. It is gratifying that many elders are faithful co-laborers with their pastors. The transition in language brings many difficulties. When the youth cannot be trained in parochial school, they cannot be restrained from passing into the English. Notwithstanding many hinderances we can rejoice in the manifest favor of God. Our benevolent enterprises are supported. Number of Classes 4, number of ministers 79, number of congregations 115, number of members 16,588, number of baptisms 1,115, number confirmed 822, received by letter, etc. 642, dismissed 269; deaths 371. Sunday-school scholars 9,910, contributions for benevolence $8,790, for church purposes $67,100."

The Synod elected Rev. F. Strassner, of Orrville, as its treasurer.

The committee on publications reported that "the publishing house has prospered. The tenth of its net proceeds ($609) placed at our disposal is assigned to the mission treasury. Ministers and others are requested to give their patronage to the house." Rev. Mr. Becker, the manager, has the thanks of the Synod for his able conduct of the business and the board's services are also acknowledged.

In the matter of placing the control of the German Sunday-school publications under the General Synod's board, the Synod was not prepared to give its assent.

The needy situation of a minister's widow was reported, and a relief was unanimously voted.

The committee on correspondence with sister Synods reported. This relates to work which is carried on jointly by the Synod of the Northwest, the Synod of the East and the Central Synod.

The presidents of the Synods are to form a committee to harmonize a statement in which the action of Synods requires such correction. A number of requests from the Synod of the East were referred to the directors of the publishing house, to report thereon next year. The Eastern Synod is intrusted with the management of the harbor mission at Castle Garden, New York.

The Missionary Society of West Susquehanna Classis.

The missionary society of West Susquehanna Classis met in annual convention in St. John's Reformed church, Williamsport, Pa., on Tuesday evening, September 20th, at 7.30 o'clock P. M. The different charges and societies of the Classis were represented by thirty-four delegates. The opening address was delivered by Rev. Z. A. Yearick, subject, "The Growth of our Missionary Work." After the opening address, the convention was organized by the election of the following officers: President, Rev. L. D. Steckel; vice-President, Elder Vandersloot; Secretary, Elder C. M. Bower; Treasurer, Rev. W. A. Haas; Executive Committee, Rev. J. F. DeLong, Rev. Z. A. Yearick, Mrs. Annie Harper, Mrs. E. J. Gutelius and Mrs. Mary Moyer.

Able addresses on the subject of missions were delivered by Revs. Yearick, Clouser, Steckel and Elder C. M. Bower of our own Classis, and Rev. G. S. Sorber, of Wyoming Classis, and "Our College Centennial" by Rev. Groh, Gerhard and Dortnar. The reports from the different charges and local societies were interesting and encouraging. They showed that the spirit of missions is fully aroused among our people, and that the work already done is bearing substantial fruits. The convention remained in session until Wednesday evening, when it adjourned to meet again in annual session at Selinsgrove, on the second Tuesday of September, 1888, at 7.30 o'clock P. M. The sessions of the convention were well attended, and great interest manifested by those in attendance as delegates, and by the members and friends of St. John's Reformed congregation. These good people showed their kind appreciation of the good work, by the elegant manner in which their beautiful church was decorated for the occasion, and the royal entertainment afforded the delegates and others during their stay in the city.

St. John's, of Williamsport, is one of the youngest congregations in West Susquehanna Classis, yet one of the most active, only a few years ago these good people were organized into a mission, without church or means to build one. Now they have one of the finest churches in our Classis, and an active and prosperous congregation, with a fair prospect of soon becoming self-supporting.

Bro. Leader and his people have done nobly; verily, they have helped themselves, and the Lord has blessed them. They have a mission to fulfill in this beautiful city on the headwaters of the Susquehanna; and judging from the past, they are ready and willing to attend to the call of the Master. B.

Wanted.

A Teacher to take charge of the College of Northern Illinois, by the 1st of December. For further information apply to Rev. F. Wetzel, Dakota, Ill.

Philadelphia Markets.

Wholesale Prices.

Monday, October 24, 1887.

BREADSTUFFS.—Flour. Supers, $2.25@2.65; winter, extra, $2.75@3; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter, clears, $3.90@4.10; do. straight, $4.10@4.25; do. patent, $4.25@4.60; Rye Flour, $3.50 per bar.

WHEAT.—We quote No. 2 red in elevator 82½c. on spot; October, 82¾c.; November, 83⅛c.; December, 84¼c.; January, 85¼c.

CORN.—Sales of 1200 bushels No. 2 high mixed on track, 54c.; October, 52c.; November, 51c.; December, 49c.; January, 49c.

OATS.—Sales of 1 car of rejected white, 33c.; No. 3 white, 34c.; No. 2 white, at 35c.; 1 car choice, do., 35¾c.; October, at 35c.; November, 35c.; December, 35⅝c.; January, 36½c.

PROVISIONS.—We quote Mess Pork at $15.50; family, Pork, at $16@16.50; as to weight; shoulders in salt, 6¼@6½c. do. smoked, 6¾@7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¾@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@7¾c.; Beef Hams, $17@18; smoked beef, 13@14c., sweet pickled hams, 10@11½c.; as to average; city family beef, $8.50@9 ₩ bar. City Tallow in hogsheads, 4@4½c.

POULTRY.—We quote live chickens, 10c.; live Turkeys, 8@10c.; Dressed chickens, dry picked roosters, 12@13c.; dressed Turkeys, 11@13c.

EGGS.—Western at 21c., and Pennsylvania, and near by brands, 22c.

BUTTER.—We quote creamery extra, 25c.; do. fair to prime, 22@24c.; creamery prints, 27c.; do. fair to prime, 24@26c.

CHEESE.—We quote New York full-cream fancy, 12c., do. do. prime to choice 11¼@11¾c.; Ohio flats, fancy, 11¾c.

REFINED SUGARS.—Powdered, 6¾c.; granulated, 6¾c.; Crown A. 6¾c.; crystal A. 6¾c.; confectioner's A. 6 5-16c.

COTTON.—9¾c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $12@14; Rye Straw, $16.50@17 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at $16.75@17.25 per ton.

PETROLEUM.—6¾c. for 70 Abel test in barrels, and 8⅞c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Oct. 24th, 1887.

In writing for Dress Goods be careful to state what sort of dress you wish.

The Black Dress Stuffs. No striking newness to name; old favorites, often with each old goodness made better; a falling off nowhere.

Henriettas were at first used only as mourning stuffs. Many women think that is their limit now. Wrong. We sell most Henriettas for out of mourning wear. A silk-and-wool stuff. Softness and delicacy of the finest wool; springy, crisp toughness of the silk. A mixed fabric with none of the faults of mixed fabrics. 85c. to $4. Below $1, 36 in.; above, 40 in.

Drap d'Alma. Another of Priestly's and another favorite. Simple elegance in the fine diagonal lines. Silk-and-wool, $1.25 to $2.50; all-wool, 75c. to $2.

Camel's-hair will be at the front this season, especially for shopping wear. Priestly's Camel's-hair Serge is a quick friend-getter; 44 in. $1 to $4.

Three styles of silk-and-wool Camel's-hair Diagonals from the famous Bradford maker. Didn't exactly hit the popular taste. That is why the price is down from $2.50 to $1.25.

Futl lines of Lupin's Merinos are here; 36 to 46 in., 50c. to $1.75.

Cashmeres, best makes, 50c. to $1.75.

Alpacas are again coming into favor for dresses; 25c. to $1.

The Linen tide. At full flow with all the flaxen whiteness and brightness of the Old World—the Linen world.

The goods and the prices are doing it. These are some of the special things we are selling. Such worth in Linens we think has never before been offered for the money.

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2000 dozen Women's pure Linen Handkerchiefs, hemstitched, colored borders, new patterns, $1.30 a dozen.
1000 dozen Men's pure Linen Handkerchiefs, worth 25 cents each, $1.80 a dozen.
1000 dozen Men's pure Linen Handkerchiefs, choice patterns, $3 a dozen.
500 dozen Men's pure Linen Handkerchiefs, extra quality, $6 a dozen.
1 case Men's heavy Linen Handkerchiefs, slightly imperfect, various qualities, 12½ cents each.
1 case similar goods, extra size, 15 cents each.
Cases of all sorts of White Linen Handkerchiefs, hemmed and hemstitched.
1 case Women's old-fashioned Handkerchiefs, 40 and 60 cents a dozen.

TOWELS.

2000 dozen Huck Towels at $1.00 a dozen.
500 dozen Huck Towels at $1 20 a dozen.
2000 dozen Huck Towels at $1.50 a dozen.
500 dozen Huck Towels at $1.80 a dozen.
5000 dozen Huck Towels at $2.16 a dozen.
500 dozen Huck Towels at $2.40 a dozen.
500 dozen Huck Towels at $2.64 a dozen.
2000 dozen Huck Towels at $3.00 a dozen.
2000 dozen Damask Towels at 15 to 25 cents each.
10 cases Imported White Turkish Towels at 22 cents each, worth 25 cents.
1 case Imported White Turkish Towels at 25 cents each, worth 50 cents.
1 case Imported Striped Turkish Towels at 25 cents each.
Linen Turkish Towels.
Fancy Turkish Towels.

MISCELLANEOUS LINENS.

50 in. Pillow Linen at the price of 45 in.
100 in. Sheeting Linen at the price of 90 in.
Linen for Art Embroidery.
Piece Huck, all widths.
Floor and Stair Linens.

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Our stock is magnificent; our organization of salespeople largely increased; the selling space has been more than doubled, but with the first cold snap, which may come at any hour, all our resources will be sorely taxed.
Please consult your own convenience and interest by making comfortably your selections now.
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With a large and complete stock of Woolens of every description, and invite your personal inspection.
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For information as to the properties of these goods ask your physician.

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Importers and Manufacturers of
Fine Carpets,
Have their Fall Stock complete and now open, showing new designs and colorings in Oriental, Scotch, English and American Carpets.

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